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UNDER THE DIRECTION OF THE DEPARTMENT OF EDUCATION
THE CATHOLIC UNIVERSITY OF AMERICA

HISTORY OF EDUCATION.

By

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in Ancient, Medieval, and Modern Times**

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VOL. XLVI

FEBRUARY, 1948

No. 2

Table of Contents

	PAGE
THE NOTRE DAME CHILD GUIDANCE CLINIC <i>Sister Columba, S.N.D.</i>	67
CATHOLICS AND SCIENCE.....	<i>O. A. Battista</i> 79
EDUCATIONAL THEORIES AND PRINCIPLES OF CARDINAL JACOPO SADOLETO—II	<i>Rev. Francis P. Cassidy</i> 83
IMPROVEMENT OF INSTRUCTION IN HOME ECONOMICS <i>Sister M. Alice, O.S.B.</i>	95
THE WORKSHOPS.....	<i>Rev. M. J. McKeough, O. Praem.</i> 101
THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS.....	107
ELEMENTARY SCHOOL NOTES.....	110
NEWS FROM THE FIELD.....	113
BOOK REVIEWS	120
BOOKS RECEIVED	126

The Notre Dame Child Guidance Clinic

SISTER COLUMBA, S.N.D., *Trinity College*

EARLY in 1947 Sister Marie Hilda, S.N.D., director of the Notre Dame Child Guidance Clinic of Glasgow, Scotland, received special papal recognition of her work. At a ceremony held in the Notre Dame Training College, Dowanhill, the Archbishop of Glasgow, acting in the name of the Holy Father, presented her with the medal, *Pro Ecclesia et Bontifice*, a decoration which was established by Pope Leo XIII and is bestowed upon those who have done great and good work in the cause of the Church. The news of this honor paid its foundress and director focuses attention on the growth and development of the Notre Dame clinic through its sixteen years of existence.

As a background for understanding the work of the clinic it is necessary to review briefly the origin and expansion of child guidance work. "Child Guidance," says Sister Marie Hilda, "has always had an important place in education, but it is only within recent years that a scientific attempt has been made to solve the problems of childhood."¹ This scientific attempt which we call the child guidance movement originated in the United States. Its real beginning might be traced to the psychological laboratories of Lightner Witmer and of others interested in experimental psychology and mental testing in the last decade of the nineteenth century.² The story is told of a Philadelphia school teacher who appealed to Witmer to test a boy who could not learn to read. After giving various psychological tests with little success, Witmer thought of examining the child's eyesight. He found that a need of glasses rather than defective intelligence caused the backwardness in reading. In such incidents as this we may find the origin of clinical psychology for children, but there was little interest in the work for some years. Renewed interest in the problems of children was awakened by the needs of the juvenile delinquents of our large cities. Emphasis shifted from the psychological approach and the educational problem to the psychiatric approach and the behavior problems of child lawbreakers.

¹ Dickson, M. D. L., *Child Guidance*, London (Sands and Co.), 1938, Preface.

² *One Hundred Years of American Psychiatry*, American Psychiatric Assn. (Columbia University Press), 1944, p. 468.

The idea of the clinical team of workers combining the skills of psychology and psychiatry was developed in Chicago in 1909 at the Juvenile Psychopathic Institute. William Healy, psychiatrist for the Cook County Juvenile Court, opened the first behavior clinic for the treatment of juvenile delinquents. According to his own statements he prepared carefully for this undertaking. He says:

In 1908 I journeyed about the country in quest of advice about a program for this new-born idea. I visited medical clinics, juvenile courts and institutions for juveniles. I consulted physicians, educators, psychologists, and others who would seem to be concerned with directing the lives of young people. With the possible exception of Witmer's clinic in Philadelphia where defectives were being observed and the beginnings of Goddard's work with Johnston at Vinland, also with defectives, there was not even the semblance of anything that could be called a well-rounded study of a young human individual.²

Using information gathered on this journey and drawing on his own knowledge and experience, Healy established his clinic. It was he who introduced the social worker into the clinic, thus completing the basic team of psychiatrist, psychologist, and social worker. Later, during the first World War, the training of psychiatric social workers was introduced into schools of social work.³ Such trained workers have given valuable service to child guidance.

With the help of the Commonwealth Fund, demonstration clinics were established in various places to spread the idea developed by Healy. The number of behavior clinics for children increased in the United States. Emphasis on juvenile delinquency gradually gave way to broader aims including educational and home adjustment. The child guidance clinic became a "center for organized study and treatment of maladjustment in children."⁴

It is the opinion of Dom Thomas Verner Moore that some modern psychiatrists have tried to eliminate the psychologist from the clinic.⁵ This tendency would lead to a weakening of the

² *One Hundred Years of American Psychiatry*, p. 471.

³ Dickson, p. 17.

⁴ McCalman, D. R., "The General Management of Maladjustment in Children," *A Survey of Child Psychiatry*, edited by Ronald G. Gordon, London (Oxford U. Press), 1939.

⁵ Moore, Thomas V., "A Century of Psychology in its Relation to American Psychiatry," *One Hundred Years of American Psychiatry*, p. 472.

clinic's usefulness. Dr. Moore, eminently fitted by his experience in both psychology and psychiatry to judge the value of this policy, says:

One can no more do without psychology and educational measurements in a child guidance center than a good hospital can dispense with its clinical pathologist and his laboratory. . . . Only when psychiatry is based on a sound and broadly adequate psychology can it make the progress that physiology has made possible for medicine.⁷

A recent issue of the *Bulletin of the Menninger Clinic*⁸ describes the establishment of the Menninger Foundation School of Clinical Psychology under the combined auspices of the Menninger Clinic, Kansas University and the Winter Veterans' Administration Hospital. This new development indicates a trend toward more definite inclusion of the psychologist on the clinic staff.

From the United States the child guidance movement spread to Great Britain. The London Child Guidance Council was formed in 1928 to spread information on child guidance, to organize a demonstration clinic, and to train personnel. Help was obtained from the Commonwealth Fund and demonstration clinics were established. Like the American clinics, English clinics are in general directed by psychiatrists. In 1939 only two out of forty were directed by psychologists.⁹ In Scotland, however, because of the educational emphasis of the Scottish clinics, five of the eleven clinics were under the direction of psychologists. The essential team of psychiatrist, psychologist, and social worker or educational worker is fundamental to the child guidance clinic and is found in the above mentioned clinics no matter how the direction may vary. The number of clinics in England and Scotland has grown steadily since 1928. The war had a serious effect on the children of Britain. The child guidance clinic was recognized as an aid in offsetting the terrors of war. In October 1943, an Emergency Public Health Bulletin described the need of more clinics because of the increased nervous disorders of children caused by bombing raids.¹⁰

The Notre Dame Clinic in Glasgow is one of the clinics founded

⁷ *Ibid.*, pp. 476, 477.

⁸ Vol. II, No. 4, July, 1947.

⁹ McCalman, *op. cit.*, p. 250.

¹⁰ *Monthly Bulletin of the Public Health Laboratory Service*, London, Oct. 2, 1943.

with the help of the London Child Guidance Council. In September 1931, only three years after the establishment of the first clinic in England, it was opened in a room of the Notre Dame Training College. Its director, Sister Marie Hilda, S.N.D., is a psychologist, a former professor of psychology in the Notre Dame Training College, Dowanhill, Glasgow. The original staff included a psychiatrist, Dr. D. R. McCalman, two social workers, four psychologists three of whom were Sisters of Notre Dame, eleven voluntary tutors, a playroom observer and two voluntary assistants, and three voluntary clerical workers.

The clinic is financed chiefly by voluntary contributions, though there is also a grant from the Scottish National Committee of Training Colleges for Teachers. This latter grant recognizes the help given by the clinic to schools and the use of the clinic as a laboratory for child study. This annual grant of £105 has been supplemented in later years by grants from other organizations, notably the Corporation of Glasgow. The Annual Reports of the clinic show a gradual increase in expenses from £1,139 in 1937 to £1,685 in 1944. The next year there was a sudden increase to £4,702, nearly half of which went toward the purchase and renovation of new quarters. The growth that made these new quarters necessary was a steady and healthy one. Within a short time after its opening the Notre Dame Child Guidance Clinic outgrew its single room. It was moved to No. 14 Bowmont Gardens, where it occupied the ground floor and basement. By 1933 the work spread to the first floor, and the next year the whole building was needed.¹¹ Finally in 1945 the clinic was again moved to a large building at No. 20 Athole Gardens, where it still remains.

The aim and purpose of the Notre Dame Clinic can best be expressed by its foundress and director. She says:

The object of Child Guidance is, in childhood, to socialise the neurotic and the aggressive, encourage the dull and retarded and redeem the delinquent, and thus decrease the number of mental breakdowns and to lessen the number of prison inmates in later life. By its constructive methods, the clinic hopes to build up integrated personalities capable of taking their place as members of the family and the state.¹²

¹¹ Dickson, *op. cit.*, p. 22.

¹² *Child Guidance, privately printed pamphlet*, p. 16. (Revised and printed by Catholic Truth Society, London, 1945.)

This object might apply to any child guidance clinic. The Notre Dame Clinic, as Sister Marie Hilda has pointed out elsewhere, is a Catholic clinic, animated in its activities by Catholic principles and viewing problems from the viewpoint of Catholic teaching.

The clinic is not intended for the poor alone, though no fee is charged, but for children of all classes and all denominations referred by any agency. In the reports since 1944 the announcement is made that the consent of the parents must be obtained. Children from two to seventeen years are accepted, though occasionally a child may be over or under these limits. The majority are between the ages of five and twelve. They are "problem" children "who in trying to solve life's difficulties have developed persistent undesirable forms of behaviour, which do not yield to ordinary disciplinary measures of home or school."¹³ The Annual Report of 1937-38 describes the type of child the clinic seeks to serve.

To many people, a "problem" child means either a delinquent or a mental deficient, whereas the term includes not only the so-called delinquent, but nervous children whose disorders are revealed by temper-tantrums, enuresis, habit-spasms, stammering and other speech defects. "Nerves" are not the monopoly of the poor; thus parents of every social level avail themselves of the advantages of the clinic, where thorough investigation of the individual problem is carried out.¹⁴

A comparison of excerpts from several annual reports of the clinic will give an idea of the sources of cases received and of the changes which have occurred as the work of child guidance has become more widely understood. Most of the early cases were referred by the Catholic schools of Glasgow. The report for 1934-35, however, shows some diversity of sources. The 137 cases were referred by the following agencies:¹⁵

Probation Officers and Courts	41
Schools	23
Relatives	34
Physicians	8
Other agencies	31

¹³ *Ibid.*, p. 2.

¹⁴ *Notre Dame Child Guidance Clinic, Annual Report, 1937-38*, p. 3.

¹⁵ P. 5.

In 1937-38 the number had grown to 174 cases with sources distributed as follows:¹⁶

Schools	58
Probation officers	34
Parents and relatives	35
Physicians	23
Other agencies, including clergy, hospitals and public assistance department	25

A considerable growth in the volume of referrals can be noted in the report for 1945-46. During the period 457 new cases were accepted. Especially significant is the large number brought by parents or relatives. This would seem to indicate an increasing understanding of and confidence in the clinic. The distribution follows:¹⁷

Parents and relatives	169
Physicians	101
Schools	90
Hospitals and Welfare Clinics	30
Other agencies, e.g., Homes, Clergy, Citizens' Advice Bureau	42

Of these children ninety-eight came from outside the city of Glasgow and about 35 per cent were non-Catholics. The latest report shows 478 cases referred during 1946-47, chiefly by parents, physicians and schools. It is interesting to note that only 19 of these were referred by probation officers.¹⁸

Dr. John D. Uytman, one of the psychiatrists at the clinic for several years, describes in general the type of children who attend the clinic.

In a clinic such as Notre Dame Child Guidance Clinic, where there are comparatively few children referred for severe neuroses or psychoses, where most of the children have relatively superficial behaviour or personality disorders, and where the staff of seven psychiatrists attend each only once weekly for their own batch of patients, deep play analysis is rarely necessary, individual play is used in the psychiatric interview, and group-play is the main instrument employed to secure the resocialisation of the individual.¹⁹

The following more detailed and specific classification of types

¹⁶ P. 5.

¹⁷ P. 12.

¹⁸ P. 10.

¹⁹ Annual Report, 1945-46, p. 4.

of "problem" children has been abstracted from Sister Marie Hilda's pamphlet, *Child Guidance*.²⁰

Types of Problem Children

1. *Troublesome*—abnormal and persistent restlessness, inattentiveness, laziness, carelessness, untidiness.
2. *Aggressive*—food fads, temper tantrums, destructiveness, enuresis, impertinence, defiance.
3. *Nervous*—inferiority feelings shown by shyness, fears, stutters, enuresis, phantasies, depressions, scruples, and obsessions.
4. *Delinquent*—lying, stealing, sex and other perversions.
5. *Dull*.
6. *Mental defectives*.

Children diagnosed as mentally deficient or those suffering from purely physical illness are not treated at the clinic.

The staff of the clinic fulfills the requirements of the British Child Guidance Council. This means that it must have at least one of each of the following workers: psychiatrist, psychologist, social worker, speech therapist, and play therapist. Added to these is a chaplain whose duties include advice to the staff on ethical problems and help in the diagnosis and readjustment of behavior problems due to religious difficulties. There are also educational tutors, teachers of music and handwork, and clerical workers, while students of the Notre Dame Training College assist in most of the departments. As the work of the clinic has increased it has been necessary to increase the staff in each of the essential fields. The earlier reports list the whole staff, and a comparison of these listings shows a growth in personnel. Until 1935, for example, there was one psychiatrist, Dr. D. R. McCalman. By 1937-38 Dr. Charles Shearer, Medical Director, had an assistant in psychiatry, Dr. Anne Werner. There is now, as mentioned above, a staff of eight psychiatrists, each attending his own group of patients. The latest report also lists five psychologists besides the director, two social workers assisted by two students in training, two speech therapists assisted by sixteen students training to be speech therapists, a gymnast, a remedial teacher, a clinical orthopaedist, seven play therapists, and two secretaries. Besides Sister Marie Hilda, there are four Sisters of Notre Dame on the present staff, one as remedial teacher, two as psychologists and one as secretary.

In addition to the activities already mentioned a library is maintained as a "cooling chamber" for aggressive children. Recently a costume wardrobe was equipped and the beginnings of dramatics added to the play activities.

In the true spirit of the clinic movement, the members of the staff work together as a team.

The child's life-story and the picture of his background are obtained by the Social Worker; his mental abilities are tested by the Psychologist; his behaviour in the Clinic is observed by the Play Therapist. The functions of the Psychiatrist are:

- (a) to discover or exclude the presence of organic disease and to arrange for its treatment should such disease be found;
- (b) to advise when necessary on the lines of treatment to be adopted by the other workers of the Clinic in particular cases;
- (c) to undertake individual psychiatric treatment of selected patients for whom such treatment is advisable.²¹

When the workers have gathered information in their various fields a staff conference is held. The combined efforts of the group are focussed on benefiting the child as a whole, as a human individual.

While all treatment is a responsibility of the psychiatrist from the medical point of view, the number of children needing the specialized services of the psychiatrist is relatively small, and individual psychotherapy is secondary to group therapy at Glasgow. As has been mentioned above, group play is an important instrument of therapy in the clinic. This play therapy is under the general supervision of the psychologist. It is directed by a group of trained play therapists assisted by voluntary playroom observers. The two latest reports of the clinic give pictures and descriptions of the four well-equipped playrooms in the newly enlarged clinic. Each of these rooms has its own particular type of play material. The outstanding feature of the *Upper Playroom* is the "Doll's House," which we would probably call a playhouse in the United States. This house has three rooms large enough for the children to "live" in and to "keep house" there. There are also a store, a telephone booth, a tearoom and facilities for dressing up. Another part of the room has shelves with paints, blocks, plasticine and tools. Shy and inhibited children

²¹ Annual Report, 1944-45, p. 3.

have an opportunity to "come out of themselves" in the atmosphere of this room.

The *Middle Playroom* provides opportunity for social play, in billiards and other table games and the *Lower Playroom* provides "messy" play. The latter has wet and dry sand, a large bath for sailing boats, and materials for carpentry work. The fourth playroom is a gymnasium where older children have systematic gymnastic work or dancing and dramatics as the need arises. At separate times younger groups may use the gymnasium also.

A rather long quotation from one of the play therapists seems justified since it expresses clearly the aims and purposes of this form of clinic activity.

The importance of Play to all children is not generally appreciated. Each year of a child's life is marked by sensory muscular growth as well as mental development, with a corresponding need for a new phase of play, which is the child's method of learning. If any stage is missed, opportunity should be given to supply the omission, even as an adolescent.

This then is the object of Play Therapy. When a child is referred to the Clinic, he is seen by Psychologist and Psychiatrist, whilst the Social Worker obtains all relevant information from the parent. After these interviews a Staff Conference is held and the type of play suited to the individual child is outlined. Notes are drawn up at each session showing the child's choice of toys and materials, his efforts at construction, his attitude to companions and to authority. These serve as an indication as to the success of the therapy.

The Play Therapist should be as unobtrusive as possible—ever ready to encourage the timid, steady the aggressive and exert a calm influence over all the children.²²

A more detailed explanation of the theory of group play therapy as it is practiced at the Notre Dame Clinic may be found in *Child Guidance* by M. L. D. Dickson in which Chapter V is devoted to this subject. References to other works on both individual and group play therapy are given in the footnotes of this paper.²³

That the Notre Dame Child Guidance Clinic has more than

²² Annual Report 1945-46, p. 10.

²³ Cf. Slavson, Samuel R., *Creative Group Education*, New York (Association Press) 1937. Lowrey, L. G., "Group Therapy: Special Section Meeting, 1943," *American Journal of Orthopsychiatry*, 1943, v. 13, pp. 648-691. Trail, P. M., "An Account of the Lowenfeld Technique in a Child Guidance Clinic, with a survey of therapeutic play technique in Great Britain and the United States of America," *Journal of Mental Science*, 1945, v. 91, pp. 43-78.

justified its existence and has made itself felt as an influence for good in at least three spheres of activity is shown by recognition received during the last year from three distinct sources. The papal decoration presented its director, the grant of £1,000 again given by the Corporation of Glasgow, and the fact that the National Committee for Teacher Training has increased its annual grant to £120 all testify to the high esteem in which the Clinic is held.

A comparison between the Notre Dame Clinic and the Child Center of the Catholic University of America will serve to show how two clinics, both thoroughly Catholic in aims and ideals, may differ widely in emphasis and in details of organization. The Catholic University Child Center, "the personal achievement of Dom Thomas Verner Moore, O.S.B.,"²⁴ grew out of the Clinic for Nervous and Mental Diseases at Providence Hospital in Washington, D. C., where both adults and children are treated. It was moved to the Catholic University in 1937 and became officially known as the Child Center. In 1939, in recognition of Dr. Moore's work as psychologist-physician, philosopher, author and administrator, the Rockefeller Foundation voted a five-year grant for its expenses. This grant was later renewed for a three-year period. The staff consists ordinarily of two psychiatrists, a psychologist, two social workers, apprentices, a director of the remedial reading clinic, stenographers and a receptionist. A team to work on any one case may be made up of any combination of these except the clerical staff.²⁵

Although the Child Center is officially a part of the psychology department of the University, it had its origin in a psychiatric clinic, in contrast to the educational origin of the Glasgow clinic. This contrast seems to exemplify the characteristic tendencies in the two countries.

Both clinics are open to children of any race, color or creed, yet there is an essential difference which may again be traced to national characteristics. In the Notre Dame Clinic all services are free, while at the Child Center clients pay a fee according to their means. The amount of the fees is agreed upon at the first visit and the business arrangement tends to give the client a feeling of independence and self-respect. No child is re-

²⁴ Dowd, Dorothy Donley, "The Child Center of the Catholic University," *Catholic University Bulletin*, v. 12, Jan. 1945, p. 8.

²⁵ *Ibid.*, pp. 8-9.

fused treatment, however, if the parent is not able to pay.

We have seen that the Notre Dame clinic staff studies the child in relation to his environment and that the parents' consent is required before his acceptance at the clinic. The initial interview is made by the social worker who acts as liaison officer between home, school, and clinic. It is, however, the child alone who is treated at the clinic. The Child Center staff carries the principle of the child's environment a step further and says that a child is inseparable from the family. Therefore, no child is accepted unless accompanied by a parent or parent substitute who is willing to give active cooperation. At each visit both parent and child are treated separately by different workers. Thus, each case requires at least two members of the staff working together. The Child Center follows the practice of accepting children only with the consent of the family physician or the pediatrician since, as has been noted before, it is engaged in the ethical practice of medicine and that is ethical procedure. The family physician may be a physician in the Children's Hospital, in the city clinics, in a group health insurance clinic, or he may be a private practitioner of medicine.

Both clinics make use of psychological testing, of free play for its diagnostic and therapeutic value and of remedial teaching. There are, however, differences in emphasis. In Glasgow the facilities for social play are highly developed and group play therapy is the important activity. Speech therapy, too, is emphasized. At the Child Center there are two treatment facilities: individual psychotherapy, following the "relationship" type treatment of Frederick Allen, and educational therapy. The latter is supplied by a flourishing remedial education clinic which emphasizes individual attention in a group setting. The children are admitted to this clinic after complete diagnostic study in the Child Center. Although there is a library in the Notre Dame Clinic, it is mentioned in the reports as a "cooling chamber." Bibliotherapy as such does not seem to be in use, while the Child Center's library is composed of books that can be used directly for building up concepts and attitudes as part of the remedial treatment. It is used almost exclusively in the educational therapy by the staff of the remedial education clinic.

This comparison is meant in no way as a condemnation of either clinic. It rather aims to bring to light the good work

· being done in both and to demonstrate the flexibility of technique in the field of child guidance. The truly Christian spirit which animates the Catholic clinic is reflected in the symbols used by each. The book plate of the Child Center represents St. Anne in a characteristic pose teaching the Child Mary to read. The aim of the Center could not be better portrayed than in this reminder of the home life of the most perfectly adjusted of human children. Another aspect of child guidance work may be seen in the motto and symbolic representation on the publications of the Notre Dame Clinic. Under a hand with three fingers outstretched as an ancient symbol of the Triune God, two children are struggling to be freed from tightly drawn bonds. The motto reads *Dirupisti vincula mea*. In truth the kindly care and sympathetic guidance of the staff of the clinic for the last sixteen years have broken the bonds of many children of Glasgow who otherwise would have led unhappy and restricted lives. Sister Marie Hilda and her constantly growing group of helpers, both professional and volunteer, have indeed been accomplishing a great work *Pro Ecclesia et Pontifice*.

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Catholics and Science

O. A. BATTISTA

Drexel Hill, Pennsylvania

WHEN Alexander Graham Bell invented the telephone, his laboratory consisted of an attic room, and he had only one assistant. Today, his invention is the hub of one of the largest corporations in the world. The Bell Telephone Research Laboratories, one branch of the American telephone industry, employs more than 2,200 chemists, engineers, and physicists.

The tremendous growth of the original telephone has been made possible through scientific research. And equally impressive figures might be given for the expansion of numerous inventions like the electric light bulb, the radio, the airplane, the automobile, man-made textiles, television, and a score of other inventions or discoveries.

Scientific research, plain and simple, is a systematic study of the laws of God which regulate nature and the universe in which we live. All the experience of the past stands as proof that, when we learn about how one of these laws works, the knowledge gained simply serves as a key which opens the door to many other things about nature which we do not yet understand.

Modern research is very complex, and the probability of making accidental discoveries is becoming smaller with each passing year. Future major scientific advancements will require the cooperation of thousands of highly trained scientists.

All in all, therefore, even though our progress in the sciences may seem great, there are endless phenomena of nature which remain unsolved, and numerous opportunities await those young men and women who decide to seek knowledge with God's help. Tomorrow, very definitely tomorrow, the material destiny of our civilization and, to a large extent, our standard of living will depend on how the peoples of the world will use new-found knowledge about nature's processes.

Unfortunately, although there are many excellent Catholic lawyers, teachers, physicians, dentists, and educators in our midst, there are all too few Catholic scientists. It is imperative that more, many more Catholic scientists rise up to positions of leadership in the immediate future, and they must come from our Catholic youth.

There is more than one reason, however, why qualified Catholic men and women should consider the conscientious search of the truths of nature as their vocation in life.

Firstly, the scientific professions offer them numerous opportunities to earn a respectable and honest livelihood. This will be the case even more so in the future because our economy and industries are becoming more dependent on technical knowledge with each passing year. The current starting salaries being offered by the larger corporations are record high, and it is doubtful if they will drop for many years to come because of the almost insatiable demand for highly trained scientists. Young men with bachelor of science degrees in chemistry, for example, from accredited colleges or universities, are receiving starting salaries of \$3,200 per annum and up. Holders of doctor of philosophy degrees receive the lucrative starting salary of \$4,800 a year and up.

The second and far more important reason why there is a desperate need for many more highly trained Catholic scientists is a spiritual one.

Today, scientists throughout the world are predominantly non-Catholics; many of them are indifferent to all religions, and not a few of them are atheistic. The number of non-Catholic scientists, and the number of young non-Catholics interested in becoming scientists is many times greater than the number of Catholics with equivalent qualifications and interests. Within the sphere of my personal contact with hundreds of fellow research scientists, I have estimated that not more than 2 per cent of them in positions of importance commanding in excess of \$5,000 per annum are Catholics!

This fact is rather startling, and difficult to understand, especially when we realize that Catholics are represented proportionately among other professions. In an era when it is self-evident that the material destiny of our civilization, and to no small extent our religious and economic freedoms, are dependent on the motives which regulate and control the end uses of technical and scientific information, it is a dreadfully serious situation to find that there are at least 100 non-Catholic scientists to every two Catholic scientists of equal prominence!

Furthermore, according to the official report of British scienc-

tists who had visited Moscow shortly after the end of World War II, scientists are being trained in Russia with all possible speed. Every high school boy or girl showing a particular aptitude for the study of one of the sciences is taken under the wing of the Soviet government and educated at the expense of the state up to and beyond the doctorate level. The Russians have weighed carefully the all-important part which American scientists played during World War II, and they have gone overboard in training their own scientists academically and, of course, politically.

Imagine what would happen to our world, to our economic and religious freedoms if the brainpower which is capable of controlling the application of atomic energy should become almost exclusively or predominantly anti-Christian. In our twentieth century, the Russians have become captivated by the slogan that "Science is power." Unless we have an adequate number of Catholic scientists in the front ranks of science, God-fearing men and women intent on holding the forces of science under control, how may we hope to protect our civilization from being racked by the brutal and un-Christian usage of knowledge?

Knowledge in our day of atomic energy, rockets and radar is power, power which may bring destruction and desolation upon the peoples of the world if it is used for such an end. On the other hand, in the hands of stalwart Christian leaders, leaders who have the proper sense of moral values, science may be directed toward the greater glorification of God, used to advance civilization and our standards of living, to curb diseases and famines, to make our earthly domicile a better and happier place to gain our salvation in accordance with the unchanging laws and commandments of God.

Our Catholic educational institutions and many properly qualified young Catholic men and women have a challenge before them. The vineyard of the scientific professions craves for the example and leadership which they above all others may be able to give them. It is of the utmost importance now that members of the Catholic Faith should by their numbers, and by their academic abilities, foster and have a voice in the progress of the sciences. At the same time, they could by their example and academic abilities show our non-Catholic friends that their skep-

ticisms about Catholicism and religion in general are without foundation.

All knowledge comes from God, and as Leonardo da Vinci, one of the greatest Catholic scientists of all time, has warned, "Science without religion is a ship without a rudder." In all history, there has never been a more critical demand or need for Catholics to contribute more than their share by providing science with the rudder which will steer it to the sole end of its justification, namely, the greater glorification of God. For when a Catholic studies the invisible life about us with a microscope, or the far distant worlds with a telescope, he cannot help being greatly humbled by what he sees and learns, knowing full well that he is witnessing firsthand striking revelations of God's Omnipotence.

If all the leaders of science could be made to look on their new-found knowledge as something they were allowed to gain only through God's Beneficence, then the ship of science would not run aground, the material destiny of our civilization would be on a solid foundation, and the looming threat to our spiritual freedom and our Faith would lose its wind and importance.

As a Catholic scientist, I do pray, often and earnestly. And the one thing I ask God for most frequently is that the world may some day soon witness the maturation of thousands of Catholic scientists to help provide the compass and the rudder without which the modern ship of science will flounder, bringing undreamed devastation upon our world.

The moral growth within us must be symmetrical to be beautiful or lasting; hence mature sanctity is seldom recognized by others, where it really exists, and never by the world at large.

—Newman.

The test for good manners is being able to put up pleasantly with bad ones.

Education is man's conscious cooperation with the Infinite Being in promoting the development of life.

Educational Theories and Principles of Cardinal Jacopo Sadoleto, Part II

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ACURSORY treatment of the contents of Sadoleto's *De liberis recte instituendis liber* has revealed that the author was concerned mainly with the moral and intellectual training of the child. From this it is not to be inferred that he was not interested in the child's physical development. He regarded the current program of education quite suitable for taking care of the physical training of youth. In his treatise certain ideas are expressed which deal with the physical development of the child in his pre-school years while others treat of bodily exercises during the different stages of his moral and intellectual formation. In his treatment of the order of training Sadoleto evidently felt that the moral should be attended to first, the intellectual next, and the physical last.

Having outlined the contents of the treatise we are now ready to present the leading educational theories and principles of the *De liberis recte instituendis liber* by giving a reasonably detailed analysis of the educative problem according to Sadoleto, in its threefold aspects: physical, moral, and intellectual.

PHYSICAL EDUCATION

It is evident from the many Renaissance educational treatises produced in Italy that the revival of classical culture revived interest in the training of the body. The value and benefit of this phase of education had been pointed out by Quintilian¹ and Plutarch² who maintained that physical exercise and mental relaxation are essential factors in the development of well-formed and healthy bodies. Sadoleto was not in favor of the Greek standard of physical culture because it was not suited to Italian society. He saw no good reason for approving the hardening process ad-

¹ Cf. Quintilian, *The Institutes of Oratory*, translated by H. E. Butler, The Loeb Classical Library (New York: G. P. Putnam's Sons, 1921), I, 3, pp. 57 ff.

² Cf. Pseudo-Plutarch, *On Education* (Syracuse, N. Y.: C. W. Bardeen, 1910), chap. XI.

vocated by some of his predecessors and contemporaries.³ The matter of physical education as treated by him will be herewith discussed under these topics: nursing the child, sleep, dress, physical exercise and recreation.

NURSING THE CHILD

Mothers should, if possible, nurse their own children. This is urged not only because it is natural for the mother to nurse her child, but also because the practice strengthens the bond of love between them. If it is impossible for the mother to nurse her child, a wet nurse may be employed, but she must be of sound moral character, since according to Sadoleto

. . . as we see even our own minds, as well as our bodies, to be affected by the food we take from day to day, so an infant draws into its nature with the milk it drinks no small measure of the virtuous sobriety which belongs to the person from whose body it is fed.⁴

The belief that the moral traits of the nurse were in some way transmitted through her milk to the child was an accepted theory among the ancient philosophers and Renaissance educators.⁵ Modern science does not accept this theory, for it has been proved that the basis of the hereditary contribution of parents to the traits of their offspring is a germinal one. The sex germ cells determine the inheritance of the progeny. If a particular trait is transmitted to the child, it must necessarily be present in the germ plasm.⁶ It is true that the composition of human milk is extremely complex.⁷ Present-day teaching is definitely in favor of a mother

³ Cf. Aristotle, *Politics*, translated by H. Packham, The Loeb Classical Library (New York: G. P. Putnam's Sons, 1932); book VII, 13-15; Aeneas Silvius, *De liberorum educatione*, translated by Brother Joel Stanislaus Nelson (Washington, D. C.: The Catholic University of America Press, 1940), p. 103; Mafer Vegio, *De educatione liberorum* (a critical text edited by Srs. M. W. Fanning and A. S. Sullivan, the Catholic University of America, Studies in Medieval and Renaissance Latin, vol. I, fasc. 1 and 2), book I; Cardinal Silvio Antoniano, *Dell' educatione cristiana dei figliuoli*, book I.

⁴ Campagnac and Forbes, *Sadoleto on Education* (Oxford: University Press, 1916), p. 23.

. . . ut enim affici animum etiam nostrum, non corpus solum, eis cibis cernimus, quae a nobis quotidie sumuntur: sic lac ex eo corpore haustum, quod temperato regitur animo, animi ipsas illas qualitates in infantis naturam non minimum defert. Cf. *De liberis*, p. 75.

⁵ Cf. Pseudo-Plutarch, *op. cit.*, chap. I; Vegio, *loc. cit.*; Antoniano, *loc. cit.*

⁶ Cf. W. D. Commins, *Principles of Educational Psychology* (New York: Ronald Press, 1937), pp. 241 f.

⁷ Cf. A. J. Bell, M.D., *Feeding, Diet and General Care of Children* (Philadelphia: F. A. David Co., 1923), p. 33.

nursing her baby, not only because the chances of the child's life are doubled, but because of the increased immunity against contagion. If the mother has suffered from certain contagious diseases and acquired immunity to them, this immunization will be transmitted through the milk and protect the child as long as maternal nourishment continues.⁹

SLEEP

Sadoleto has not written as much concerning sleep as other Renaissance educators.¹⁰ He limits his remarks on sleep to the period of infancy. He has observed that because children are unaccustomed to the world, sensations steal into their consciousness even in sleep, and shake them with alarms. This is the source often of their frequent cryings, the remedy for which is patient rocking to sleep in the nurse's arms. The rocking is very good for the child. Just as the external and physical movement calms the vague unrest that stirs within, the disturbance caused by the sensory impressions is made milder.

It is for this reason that, taught in some sort by nature what was the right thing to do, we first thought of cradles and learnt to carry babies patiently.¹¹

Because rocking the child to sleep is so beneficial, Sadoleto advises that nurses who tend children should "spend their lives in a kind of perpetual sea-roll."¹²

Singing the child to sleep has also a very soothing influence. This power of singing was recognized in ancient times as a means of calming perturbed spirits. To illustrate this point Sadoleto refers to the practice of the Corybants who as mythical attendants of the goddess Cybele accompanied her in her wanderings through the mountains with dancing and singing.

DRESS

Dress is an important element in the formation of the Christian gentleman. The father must stand before his son as the pattern

⁹ Cf. R. L. Alasker, M.D., *Child Health Via Food* (New York: Sun-Diet Health Foundation, 1922), p. 42.

¹⁰ Cf. Vegio, *op. cit.*, book I; Antoniano, *op. cit.*, book III.

¹¹ Campagnac and Forbes, *loc. cit.*

¹² . . .: ob eamque causam et cunae repartae sunt, quasi natura ipsa com-
monstrante quid conveniat agi, et gestatio in ulnis puerorum assidua. Cf.
De liberis, p. 76.

¹³ Campagnac and Forbes, *op. cit.*, p. 24. Cf. Plato's *Laws*, translated by G. R. Bury, The Loeb Classical Library (New York: G. P. Putnam's Sons, 1926), book VI, p. 11.

¹⁴ . . .: habitent tamquam semper navigantes. Cf. *De liberis*, *loc. cit.*

of a manly dignity. This dignity will express itself not only in dress, but also in gesture and carriage.

The style of clothing should be regulated by the custom of the country. The dress of the youth may be rich and magnificent, yet not extravagant. Cleanliness and neatness should be observed in one's exterior, but one should never indulge in fastidiousness. Dignified dress should be accompanied by graceful movement and gesture of the body. There should be a certain slowness of carriage—not heaviness or slackness which indicates indolence and inertness of mind—but rather that slowness which accords with acknowledged dignity of character. There will be occasions when there is need for quick and ready service of the body. Such circumstances do not violate the noble tradition of dignity provided they are controlled by reason and good judgment.¹²

PHYSICAL EXERCISE AND RECREATION

Sadoleto maintains that the ancient Greeks were well aware that boyhood, and even more adolescence, is always restless, always ready for talking, running, and shouting. Consequently they prescribed certain gymnastic exercises and music for the purpose of bringing the natural impulses of the body and of the mind under the sway of law, and thereby securing grace and health of the body and balance of the mind. He disapproves of their frequent baths and daily ablutions together with the practice of oiling the body and the art of wrestling. But the traditional exercises of ancient Rome he regards as suitable to Italian society: riding, running, ball playing, javelin throwing, fencing and the like. These sports take youth into the open air and promote endurance and bodily health. The boy should be free to take part in those that appeal to him. The aim of these exercises should be to aid physical development and not to produce athletes.¹³

The art of dancing which includes the ballet contains the elements of both music and gymnastics. Sadoleto does not forbid dancing to the young but he maintains that it "should be sparingly and discreetly permitted."¹⁴ It is a means of recreation and relaxation for youths after toil. But dancing and the ballets must

¹² *De liberis*, p. 79.

¹³ *Ibid.*, p. 113.

¹⁴ Campagnac and Forbes, *op. cit.*, p. 118.

... raro modo illae et sobrie exerceantur. Cf. *De liberis*, p. 116.

soon be given up because they are inconsistent with manly dignity. The same is true of singing though the mature may listen to the performances of musicians provided they "be indulged with moderation, and sought without undue eagerness."¹⁵ Proper musical performances afford pleasant relaxation from the labor of study and appropriate relief from the cares of public responsibility.

MORAL EDUCATION

The leading humanist educators regard the formation of character as the primary aim of education. They cannot conceive of a well-educated man who is not at the same time a man of excellent character.¹⁶ The whole scheme of education outlined by Sadolet shows deep concern for moral training. It is the bedrock of his whole structure of education.

Sadolet believed as the Church has always taught that man is not essentially evil.¹⁷ He is imperfect; good and evil are found in him. It is the function of moral training to help him rid himself of the defects and to cultivate noble character. In moral training there are two stages, not only logically distinct, but also distinct as to time: the one external which takes the form of authority and discipline, and controlled by those whose duty it is to train the child; and the other internal which is activated by reflection and self-discipline, and controlled from within. The latter stage is proper to manhood rather than to childhood or even early youth. In the development of character these two stages must be recognized for as Sadolet himself writes:

Character is a composite thing, and cannot be treated upon a uniform plan. One element clearly is that which is impressed upon us by the careful and systematic teaching of others; another and a different element is that which we acquire for ourselves by the purposive effort of our own minds.¹⁸

The one element is discipline imposed by those in charge of the

¹⁵ *Ibid.*, p. 119.
... dum modice fiat, neque nimis dedita opera expetatur. Cf. *ibid.*, loc. cit.

¹⁶ Cf. W. H. Woodward, *Vittorino da Feltre and other Humanist Educators* (Cambridge: The University Press, 1897), p. 117.

¹⁷ Some of the Protestants at this time like Luther, Calvin, Knox, and Cordier taught that human nature is essentially evil.

¹⁸ Campagnac and Forbes, *op. cit.*, p. 13.

Non est eorum genus, neque simplex tractatio: aliud enim in moribus profecto est, quod aliena cura et ratione imprimitur in nobis. Aliud quod a domestica mente atque consilio nobis ipsis conciscimus. Cf. *De liberis*, p. 71.

child; and the other is virtue, the effect of conscious, purposive reason. It is clear, then, that the work of character formation must be begun in early life by guidance; and it must be later perfected by reason.

Since moral and literary training have been made by Sadoletto the main divisions of his system of education, he determines the relation of letters to moral education as the means to the end. Moral education "enables us to become like to God"¹⁹ and a literary training helps us "to appear such."²⁰ We are like to God because we are endowed with intellect and will; and the more we cultivate the power of thought and will, the more this likeness to God is evident.

Moral training sets out with the object of ensuring that all our words and actions may be marked by moderation, and may keep a fit and proper rule of conduct, the correct beauty of which may delight not only the mind of the learned but even the eyes of the ignorant and constrain them to admiring imitation. Now the power, the quality of literature and of what we call humane studies is this: We receive from Nature what is central in ourselves, what indeed makes us truly and individually what we are, but in a rough and unfinished form; it is the function of letters to bring this to its highest perfection and to work out in it a beauty comparable to its divine original.²¹

The larger part of Sadoletto's treatise is devoted to a discussion of moral education. His principles in this regard may be conveniently grouped under the four following heads: early home training, parental example, parental correction, and the virtues to be inculcated.

EARLY HOME TRAINING

Good home influences must be brought to bear upon the tender child. It is desirable for the best results in the training of

¹⁹ *Loc. cit.*

²⁰ . . . *facit ut similes Deo simus . . . Cf. loc. cit.*

²¹ *Loc. cit.*

ex altero ut videamur. Cf. loc. cit.

²² *Ibid.*, p. 12.

. . . Mores pertinent eo ut quodcumque fiet dicetur, habeat in sese modestiam quamdam ordinemque agendi aptum et convenientem, in quo splendeat decorum illud, quod non animos modo prudentium, sed imperitorum etiam oculos delectet, moveatque necessario in admirationem sui. Litterarum vero et artium earum, quas vocamus optimas, ea vis est, eaque natura, ut quod caput in nobis est, atque adeo quod vere et proprie sumus ipsi, id tamquam inchoatum et rude acceptum a natura, ad summam ipsae dignitatem perpoliant exprimantque in eo formam divinae illi similem. *Ibid.*, p. 70.

character that the child come of honorable stock, of good parentage, of well-to-do family, and that he should be born in lawful wedlock. This is not to say that a virtuous life is not possible to him who does not possess these advantages, but the "freedom of man's spirit must needs be narrowed and daunted when it suffers the stigma of an ignoble parentage."²² The way of virtue is undoubtedly easier and plainer for him who is naturally good. However, regardless of the child's disposition, "he will be saved from conspicuous moral blemish"²³ by proper training if patience is exercised toward him. Childhood itself is the appropriate time for undertaking a training of this kind.

For no one can be properly trained as a youth, who has been badly brought up as a child; for as the character and quality of a tree come from its roots, so a well-conditioned, well-balanced youth is the fruit of childhood.²⁴

The center of moral training is the home. Its influence is supreme. As soon as the child begins to understand words and listen attentively to what is said by those near him, it is important for the father to demand good conduct throughout the household. He must not hear a base or blasphemous word, nor see a coarse gesture. The voice of the nurse even should be pleasant and dignified. The mother especially plays an important role at this period of the child's development "since it is in her lap the little one sits, in her face that he most often looks; it is she who teaches him to walk and talk."²⁵ It is her duty to take the child in her arms or lead it by the hand to church. As religion is the sure basis of all education, the child's mind cannot be directed any too soon to a knowledge of God.

It is a good policy for the mother to take the child also with her when visiting kinswomen. In this way the child learns to take

²² *Ibid.*, p. 22.

... illud altum et fidens et liberum in animo, contrahat sese et minus audeat necesse est, cum est generis sui probris in parentibus ipsis notatum. Cf. *Ibid.*, p. 75.

²³ *Loc. cit.*

... minus incommodus evadat. Cf. *Ibid.*, p. 74.

²⁴ *Ibid.*, p. 7. Cf. Plato, *Laus*, book VI, p. 439.

Nemo enim institui potest recte adolescens, qui nequiter fuerit educitus puer: nam ut radix insolem ingeniumque arboris, sic bene moratam et compositam adolescentiam pueritia ipsa producit. Cf. *Ibid.*, p. 7.

²⁵ *Ibid.*, p. 25.

... illi enim in sinu, atque in vultu praecipue haeret infans, ingredique ab ea et fari discit. Cf. *Ibid.*, p. 76.

pleasure in the companionship of relatives, and to distinguish not only their faces but their names. But again, extreme care must be taken that the child enters only a house of wholesome atmosphere, for as "health-bringing breezes blow from wholesome regions, so from places of sound and religiously guarded morals the breath of goodness should be made to flow upon the child's mind."²⁶

All these safeguards prescribed by Sadolet are for the purpose of protecting the mind of the young child who must now be given his first lessons in religion. The soil, so to speak, has been fitly prepared for the seeds of religious instruction that are about to be sown. The sowing of the seed becomes the common duty of both parents. The first seed, the richest and most fruitful in true happiness, is the name and thought of Almighty God. From the outset the child is to learn to love and reverence Him who is the source of all the gifts of life. When he sees his parents performing acts of worship, offering thanks to God for benefits received, and invoking His help in times of need, he will conclude from their looks and gestures of supplication that God is a powerful, loving Father. The Fatherhood of God will have even greater meaning for him, if when he asks for toys or clothes and they are given to him, he is taught that he must thank the goodness and grace of God for them.²⁷

From the beginning, Sadolet contends, the child must not only learn to love God but must also fear Him. This fear should not be a slavish fear, for such is not pleasing to God, nor conducive to virtue. It should be a wholesome fear which is so bound up with love that it is inextricably linked with it. The fear and love of God should be united in the child's heart in accordance with the admonition of the Scriptures: The fear of the Lord is the beginning of wisdom. Sadolet is convinced that the child who has truly learned to love God, and to fear Him, though he may slip from virtue, will never lead a wicked life. Apropos of this he writes:

²⁶ *Ibid.*, p. 26. Cf. Plato, *Laws*, book VI, p. 13; Cf. Plato's *Republic* translated by Paul Shorey (Cambridge: Harvard University Press, 1930-35), book III, p. 257.

... undique enim tamquam a locis circum circa salubribus salutares aurae, sic ab integris et sanctis ex omni parte moribus, afflato bonae disciplinae in animum pueri influendus est. Cf. *De liberis*, loc. cit.

²⁷ *De liberis*, pp. 76 f.

. . . Of course, all that is human must at times go astray and fall; but if pure love and worship of God have once grown like a tree within the heart, then, just as weeds may spring up and flourish for a while in sunless places, but assuredly cannot come to maturity nor bear fruit, so the deadly sins will be destroyed by the shadow of religion.²⁸

It is evident that Sadoletu feels that the real beginnings of Christian education are made in the home. The important aim of early home training is to make the child understand, especially by what he sees, that religion is not a grace or virtue of childhood, but something vital to his whole life and to every aspect of it.

PARENTAL EXAMPLE

The secret of the deepest influence of the home is to be found in the Christian virtue of the parents. The mother has charge of the training of the boy until his fifth year. Then the full responsibility of the son's education falls on the father. In order that he may rear him properly the father himself must lead an exemplary life. He should strive to be a model of virtue in order that his son may find in him a pattern of right conduct. A child is influenced more by example than by words.²⁹

Sadoletu compares the influence of a father's example on the impressionable character of childhood to a mark on the bark of a tree. "For just as letters are easily cut upon the tender bark of young trees, so it is our hope that our faint outline of virtue marked upon a boy's nature may be deepened, strengthened, and made permanent by time."³⁰ The admiration which a boy naturally has for a good father will cause him to desire to be like his father and to imitate him, especially when he sees virtuous conduct in his daily habits, and observes those who are in the household reverently obeying his commands.

²⁸ Campagnac and Forbes, *op. cit.*, p. 28.

. . . Atque humana quidem ejusmodi sunt, ut errare et labi quandoque sit necesse: verumtamen si ista pietatis erga Deum puraeque religionis tamquam arbos intus adoleverit, sicut inutiles herbas umbrocis in locis nasci fortasse et virere contingit aliquandiu, maturescere quidem certe, et frugem ferre commode non contingit: sic omnia virtus quae capitalia fuerint, hac demum religionis velut umbra necabuntur. Cf. *De liberis*, p. 76.

²⁹ *De liberis*, p. 79.

³⁰ Campagnac and Forbes, *op. cit.*, p. 37.

. . . quo tamquam in arbuscularum molli adhuc cortice incisae litterae: sic haec virtutis in pueri descriptio, tempore demum aucta et confirmata obcalleat. Cf. *De liberis*, p. 81.

The father will exert his greatest influence, Sadolet thinks, by his manly dignity. The reason for this is that the child learns by sight earlier than by hearing, so that "the first care must be to set before the eyes of the son the pattern, in the person of his father, of a manly dignity."³¹ This dignity will reveal itself in dress, in every movement of body and of mind, and in all the concerns of daily home life.³² The father is cautioned against outbursts of anger or the display of strong emotions, such as love, joy, sorrow, hate and fear. In all that he does he must be a man of the golden mean. His noble characteristics will cause him to be reverent towards Almighty God, genial to his equals, respectful to superiors, and courteous to servants. In the presence of his son he will always have reasoned control of himself so that the boy from his earliest years may be steeped in a tradition of dignity from the example of his father.

The father, furthermore, must be frugal and temperate, but not mean or petty. Extravagance, profusion, and overrefinement in the home make young people "not only headstrong, petulant, and proud, but violent, lawless, cruel, and wholly depraved. They become tyrannical in temper and disposition, they recognize no standard of propriety save their own caprice."³³ In this respect Sadolet upholds the sentiment of Solomon who prayed for neither poverty nor wealth, but only those things which are needful for life. The ideal situation is that of a family whose income is so assured that the master need not earn money, but finds the revenues from his estate sufficient "to supply not only adequately but even liberally the daily claims of convention and good taste."³⁴

Though the character of home life should be dignified and well-balanced it should be seasoned with genial good fellowship. The son should be trained by his father in the art of hospitality. To

³¹ *Ibid.*, p. 32. Cf. J. Locke, *Thoughts Concerning Education* (Cambridge: The University Press, 1913), p. 44.

³² . . . priorque adhibet vim sibi a natura traditam, ponenda primum ante oculos filii species in patre est gravis viri. Cf. *Ibid.*, p. 79.

³³ *De liberis*, p. 79.

³⁴ Campagnac and Forbes, *op. cit.*, p. 41.

³⁵ . . . non modo feroce, et infesti, arrogantes animi adolescentium fiunt, sed immoderati etiam, et effrenati, et crudeles, atque in omni genere depravati. Cf. *De liberis*, pp. 82 f.

³⁶ *Ibid.*, p. 40.

³⁷ . . . ea porro suppedimentum ad usum cultumque quotidianum, non modo comode, verum etiam liberaliter. Cf. *Ibid.*, p. 82.

this end the father should invite friends and guests to dine with his family. These parties are an occasion for recreation and conviviality, and afford the father an opportunity of testing the character of his son and studying the effect of his training upon him.

... Nay, at such festivals and over the wine he finds an opportunity for quietly observing the behaviour of his son: whether he remembers his father's training and his temperate habits, and maintains a modest and discreet behaviour at a feast, and knows how to control himself in his cups.⁵⁵

PATERNAL CORRECTION

Children should be corrected but the correction must never be harsh or violent. The father who undertakes to train his son properly should do so in a mild and gentle spirit. He must not become too familiar with his son because Sadoleto believes that familiarity breeds contempt and self-confidence in the youth. At the same time he must be no "formal or rigid moralist"⁵⁶ afraid of showing his son courteous and warmhearted consideration. The right relation of father to son is one of affection controlled by dignity.

If the father must control his affection lest he become too indulgent toward his son, he must take greater pains to avoid severity which "crushes out love from the child's heart and brings him to the purpose and passion of hating whatever in himself he knows to be pleasing to his father."⁵⁷ Severe methods of discipline make the boy timid, or, if he is stubborn in disposition, resentful. The resentful type will reject his father's authority and behave worse from day to day, feeling that he is avenging himself for his father's ill-treatment.

In administering correction the father should distinguish carefully between faults that are detrimental to character formation

⁵⁵ *Ibid.*, p. 44.

... Quin ipsis epulis et vino tacita poterit inesse exploratio et observantia quaedam, quo se nam pacto filius gerat: num patriae disciplinae ac moderati usus memor, pudorem in convivio modestiamque retineat, neveritque sibi ipse in poculis temperare. Cf. *Ibid.*, pp. 84 f.

⁵⁶ *Ibid.*, p. 57.

... neque rurus ita austerus esse et pertinax. Cf. *Ibid.*, p. 90.

⁵⁷ *Loc. cit.*; cf. Locke, *op. cit.*, pp. 78 ff.

... quae amorem elidit ex animo filii, eumque in id voluntatis et studii adducit, ut quaecumque patri placere in se cognoverit, habeat ipse odio. Cf. *De liberis*, *loc. cit.*

and those that are the result of youthful overactivity. Examples of the former are gambling, debauchery, and "those unruly lusts which Plato well calls the tyrants of the soul."²⁸ The less serious faults may be ignored, but if the father feels that he must not ignore them entirely he may gently reproach his son for them, appealing to his self-respect and pride. In the case of grave offences he should firmly admonish his son but never should he lose self-control. The father may go so far as to show himself estranged from his son by refusing to deal with him in the usual way. Thus the son is taught that as long as he continues in this disposition his father's approval is withdrawn from him. Under no circumstances, however, is the father permitted to flog the boy. In support of his disapproval of corporal punishment Sadolet refers to Cato's condemnation of it.

... What wisdom and what practical judgment is shown by the elder Cato who, reflecting on this, used often to remark with emphasis that the father of a family who laid violent hands on his wife or children was not less sacrilegious, and deserved no less detestation than those who outraged the shrines of the immortal Gods.²⁹

Since the foundation of character formation is laid in a well-balanced order of home life, the father should grant whatever is permissible to the natural desires and tastes of his son. If the boy wishes to have horses or hunting dogs, the father should comply with his request. He should be permitted to entertain his companions at home and even make occasional presents to them. He should be encouraged to take part in physical exercises, lead a dance, or cause amusement by wholesome witty speeches. This magnanimous spirit on the part of the father will assure for him a warm place in his son's heart which could not be won merely by correction.

(To be continued)

²⁸ *Ibid.*, p. 61.

... atque impotentes illi amores sunt, quos tirannos animi praeclare describit Plato. *Ibid.*, p. 92.

²⁹ *Ibid.*, p. 57.

... Haec intuens qua fuit sapientia, et quo usu major ille Cato, in primis [sic] ferre, et habere in ore solebat, Non minus pollui, et detestandos esse patrefamilias qui conjugibus et liberis, quam eos que delubris Deorum immortalium manus attulissent. Cf. *Ibid.*, pp. 90 f.

Improvement of Instruction in Home Economics

SISTER M. ALICE, O.S.B.

THIS is a plea from a teacher of home economics for the improvement of instruction in home economics courses. Does it seem unusual that a teacher should be implying that her own field in education needs to be improved? I do not think so. The thing which does seem unusual is that the opinion is not voiced more often, voiced in schools where these teachers are prepared to teach, voiced at meetings of home economics teachers, voiced at the American Home Economics Association's convention each year; but, above all, it seems unusual that through supervision, the main purpose of which is the improvement of instruction and hence the improvement of learning, more efforts are not being made actually to bring about this objective in home economics courses.

True, efforts to improve home economics instruction are made by leaders in our field through stimulating articles published in the *Journal of Home Economics* and other home economics magazines, through challenging symposiums at conventions and other educational meetings, but our system needs more than enthusiastic leaders such as we find at the head of college departments of home economics. More high school teachers must acquire this enthusiasm for their profession; they should be completely sold, so to speak, to the idea that home economics is important, that it is undoubtedly one of the most essential courses in every high school curriculum. If it does not hold a prominent place in the curriculum, if it is considered merely a refuge for weak students, if girls with high I.Q.'s are directed away from home economics and into "more challenging" subjects, if our home economics course itself is poorly planned and carried out, or if it is still thought of and referred to as sewing and cooking, then something should be done to change this picture. These ideas need not be retained, for through supervision of all teachers of home economics—many times even experienced teachers become satisfied with themselves and slip into habits of mediocrity—this prevailing situation can be overcome. This

supervision need not always be in the form of classroom or laboratory visitation; there are many other ways of determining whether or not a home economics teacher is doing satisfactory work. Projects carried on in home economics classes can be judged through displays; fashion shows are always a criterion of the endeavors of teachers and pupils; the conduct of the girls who take home economics—their appearance, their graciousness, their ease and poise in conducting and serving luncheons, teas, and dinners—all are sure tests of the value of the teacher's instructions.

The home economics supervisor should show a keen interest in what the home economics teacher is accomplishing or not accomplishing. Where there are no special supervisors of home economics, the principals should make it their duty to keep the standards of the home economics department high, and see to it that they are effectively carried into action.

If the teacher is conscious of her role in education, if she is alive with enthusiasm for her subject, if she makes home economics a vital, living thing by making her classes interesting and full of action, if she helps all individuals under her guidance become real persons, if, as Emily Chase in her article, "Taking Stock of Ourselves," in the March, 1946, issue of the *Journal of Home Economics*, suggests, "she makes successful homemaking seem the thing to do"—in short, if she helps make the world a better place in which to live, she will be exemplifying the philosophy of her profession.

This she can do by applying successfully all the ideals and skills she has acquired throughout her training and which she keeps alive through professional reading and actual practice. She must be convinced and convince others that home economics is not an extra but a necessity in every girl's life.

Why is it that homemaking is still relegated to a corner in the educational scheme? If one of our main objectives in education is the development of good citizens, if good citizens come from good homes, if good homes are made by good homemakers, then why are all other subjects given preference to home economics through which we try to develop good homemakers? Why is it that, in planning curricula, educators still insist upon history, languages, mathematics, chemistry, etc., without putting equal

emphasis upon home economics? It is my conviction, and no doubt the conviction of many others, that *every girl* in high school should have a well-rounded, thorough course in homemaking. In other words, I feel that homemaking should be a required course, a *must* on the schedule of *every student*. Most states recommend that homemaking be offered, but when will such a course be demanded?

One of the most practical approved courses of study for homemaking is the following:

SUGGESTIVE PROGRAM IN HOMEMAKING		No. of Lessons
Units of Work		
Foods—nutrition, meal planning, marketing, and serving.....		40
House and home—selection, planning, decorating, and managing.....		30
Clothing—remodeling and repair.....		30
Consumer buying.....		10
Budgeting of money and time.....		15
Home hygiene and care of the sick.....		15
Family relationships.....		10
Child care, guidance, and literature.....		20
Social customs—etiquette, speech and voice, hospitality.....		10
Total		180

The above general course in homemaking can prove to be most beneficial to every high school graduate. That it is practical for students actually to plan and prepare meals for a group instead of learning to prepare individual servings of meat, vegetables, salad, desert, etc., is quite obvious.

The unit pertaining to the house and home consists in a study of house selection, stressing the importance of location and environment; a brief study of the various styles of homes so that the girls can recognize the different types—Georgian, New England, Southern Colonial, Dutch Colonial, and Modern; a study of household management in regard to cleaning, renovating, and general upkeep; and lastly, the phase of the unit which the students find most fascinating—interior decoration wherein potential homemakers develop good taste in selecting and arranging materials and furnishings with two ends in mind, order and beauty. They learn that all problems involved in planning and furnishing homes and in determining colors to be used throughout the various rooms may be solved by the application of the five fundamental art principles—harmony, proportion, balance, rhythm, and emphasis. The interest manifested and appreciations

acquired by high school girls as a result of this unit would surprise most adults and are never failing sources of satisfaction to home economics teachers.

In the home economics program clothing courses are offered and should be offered continuously throughout the four years of high school, thus providing students with consecutive courses with varying objectives. The particular clothing unit which is included in the homemaking course gives the girls an opportunity to realize the thriftiness of remaking garments which are of good quality material but are outmoded, and likewise gives them practice in such useful skills as darning and patching—always necessities in any household.

Consumer buying makes the students aware of the problems of the consumer as related to food, clothing, and shelter, while budgeting gives them experience in drawing up definite plans for saving and spending. Students learn the value of the orderly handling of finances by listing items for which homemakers spend their incomes and estimating the amount of money necessary to provide for these expenditures, or by actually drawing up budgets, using standard budgets as guides. In connection with this unit, teachers can also encourage the budgeting of time. There are so many ways in which time and energy can be saved in household duties if only the homemaker is conscious of them. Improved work methods, conveniently arranged equipment, forethought in planning tasks, all help to save miles of household steps and give the homemaker more free time to enjoy her family.

Home hygiene encourages the maintenance of clean, well-cared-for houses as well as the sanitary care of food; home care of the sick helps the student acquire a general knowledge of the essentials of a good sick room as to situation, lighting and heating, furnishing, and ventilation. The method for properly giving a bath to a sick person and making an occupied bed, as well as suggestions for preparing attractive trays for patients, are invaluable aids to our future homemakers.

Family relationships are more fittingly treated on the high school level in Marriage and the Family. These lessons in homemaking are devoted to a consideration of the selection of a marriage partner, the dignity of marriage, the family bond of

affection, conflicts within the family, and the ideals of Christian family homes.

In child care the student is given instruction in bathing, dressing, and feeding the baby as well as other suggestions for the child's development. A brief introduction to children's literature creates an awareness in the student of the benefits which can be derived from a love for reading which is stimulated in the young when books are properly selected for them with due regard to age suitability.

Etiquette, speech and voice, hospitality—that is, graciousness, thoughtfulness, a well-modulated voice, and the gift of making guests feel welcome—are certainly invaluable qualities in every true homemaker. Girls enjoy this course as they do this entire program which brings them worthwhile, practical results, and which definitely prepares them for the one career which almost all of them will follow.

In regard to teaching methods in home economics, there is no determined or best way for all to follow, but there are many good ways. Each teacher must decide which is best for her. Once she has learned the requirements of her school and of her state in regard to course requirements, it is for her to decide how she can most effectively fulfill these requirements by planning and arranging her work accordingly. Granted that there are no set ways of conducting our courses, there are several points which most teachers consider important to the success of our efforts:

1. An enthusiastic interest in the betterment of family life.
2. The conviction that good homes and good homemakers are essential to the functioning of a sound democracy. (At present there are 38,000,000 families in the United States; with this in mind, should we not consider homemaking the No. 1 vocation?)
3. A sound understanding of girls and their problems. The relationship between the teacher and student in home economics courses is so informal that the teacher very often becomes aware of problems and difficulties in a girl's life and can help her accordingly without the student's being too conscious of the fact that she is being guided.
4. A knowledge and understanding of different family patterns—their standards and limitations. As Dr. Elizabeth Knowles points out in her article, "Our Home Management Pro-

gram Today," in the April 1946, issue of the *Journal of Home Economics*:

Every family is different. Some use their ingenuity, their past experience, their common sense, their money—limited or unlimited—their ability to achieve what they most want in life. Other families have diverse goals that are undefined. We must not try to fit families into the pattern which we think is best, but provide information which will help our students make their own decisions and answer their own questions.

5. Orderly rooms or laboratories with clean, well-cared-for equipment. This should be a "must" in home economics, for only by maintaining orderliness in our classes can we hope to have such habits carry over into the home-life of our students.

6. A departure from the "work to be covered" idea. Less should be done, if necessary, but done better. To be practical, courses should function rather than theorize.

There are many more ideals of which home economists might well be mindful and which supervisors and principals should expect to see carried into effect in their schools; a common-sense view of general educational objectives, and a keen interest in the wholesome development of our American families through home economics students, potential homemakers, will prompt us to recognize the absence or presence of the fundamental and important characteristics of good home economics education.

When school authorities further the aims of home economics by making it a compulsory course, thus giving it the impetus it should have; when supervisors insist upon high standards and worthwhile, practical results from home economics courses, then home economics education will reach the status it should have in a world which is sorely in need of its influence and teachers will be truer to themselves and to society whom they have chosen to serve.

A wise old owl lived in an oak;
The more he saw, the less he spoke;
The less he spoke, the more he heard.
Why can't we be like that old bird?

The Workshop

M. J. McKEOUGH, *O. Praem.*

IN THE summer of 1946 the Catholic University of America sponsored its first workshop. During this past summer three were held, one for college leaders, another for secondary school administrators, and the third for library workers. The success of these was so great that genuine interest in this form of educational procedure has been aroused. The first one to be held any place was at the University of Ohio in the summer of 1936, when a group of secondary school teachers met to confer on the Progressive Education Association's eight-year study of school-college relations. In the succeeding years many workshops were sponsored by the P. E. A. and by the Commission on Teacher Education of the American Council on Education. During the past few years workshops have been conducted by most of the universities of the country and by many other educational agencies.

It would seem logical to begin by describing just what a workshop is. In a circular, issued by the U. S. Office of Education, a workshop was defined thus: "A meeting of experienced people who come together to work with one another on interests and problems with which they have been confronted and which they have had difficulty in solving alone." In a book, published by the University of Chicago Press in 1940, entitled *Professional Education for Experienced Teachers*. (p. 2 ff), the authors, Kenneth L. Heaton, William C. Camp, and Paul B. Diederich, list the following essential characteristics of the workshop:

1. The participant is given an opportunity to make an intensive study of an interest which has arisen out of his experience as a teacher.
2. The participant shares in planning a program of individual and group activities designed to meet his needs and those of his fellow-workers.
3. The participant is provided with easy access to the services of various staff members representing a variety of kinds of assistance.
4. Formal and informal association with other participants of varied backgrounds contributes to the participant's thinking on his specific problem, broadens his general professional ori-

entation, and provides opportunity for experience in cooperative activities.

5. An effort is made to interest the participant in the whole child, the whole school, and the whole community.

6. The participant's total experiences as he studies a specific interest or problem tends to prepare him for the solution of other professional problems in the future.

7. Since workshops have been concerned not only with professional problems of the teacher but with his life as an individual, efforts have been made to afford opportunities for balanced living.

According to Wahlquist, *Introduction to American Education* (p. 109), workshop experience commonly includes the following: (1) *individual advisory conferences*, where the teacher confers with a staff member on a special problem; (2) *major work groups*, where the teacher works with a small group of teachers and staff members interested in the same general problems; (3) *request groups*, where teachers constitute themselves into informal groups to pursue special interests or problems; (4) *general meetings*, where staff members lecture, participants engage in panel discussions, or informal discussions; (5) *individual activities*, such as independent reading, creative writing, recreation and relaxation; and (6) *informal activities*, such as dramatics, excursions, recreational events, etc.

The workshop has no prescribed procedure. It may vary to suit the needs, purposes, and circumstances of the participants. Its length too is optional—some last one day; others continue for six weeks. We might say that the workshop is distinguished from the more traditional institute or convention (1) by its informality, (2) by the active participation of all the members, (3) by the freedom in selecting and discussing the particular interest or problem chosen. As mentioned by Wahlquist, there are three activities which usually characterize workshop programs. They are the general meeting, the seminar or small work group, and the individual conferences. It will be helpful, I think, if we examine each of these more in detail.

The general session is the feature of the workshop in which it is most difficult to preserve the informality and the common participation. Its purpose is either to give the *status questionis*, to present the problem, or some aspect of it, to clarify the issues, or to give all participants an opportunity to profit from the dis-

cussions, resolutions, and recommendations of the seminars by receiving reports from them. In the workshops which we had at the Catholic University during the past two summers, our general sessions consisted of the reading of a prepared paper on some phase of the main problem and a discussion of the same. It was a two-hour session, and usually one hour was used by the speaker for his formal presentation while the second hour was devoted to a discussion of it. Either a copy of the address or an outline of it was given to each participant at the beginning of the session. I wrote at the beginning that this was the most difficult activity in which to maintain informality and to stimulate discussion. There is a natural tendency on the part of a speaker to be rigidly formal when delivering a prepared speech. In some instances, the speaker succumbs to the temptation to belabor his own point of view on every problem presented. Instead of just presenting the problem or outlining the issues and leaving them in a challenging manner for the participants to solve, he attempts frequently to give all the answers himself. There is nothing that kills discussion more effectively than for a speaker in an authoritative manner to settle all the issues which he has raised.

The principal reason for our asking speakers to prepare a formal talk was the shortness of time at our disposal and the necessity of getting at the heart of a problem with the least possible delay. We had weighty problems and only ten days in which to consider them. It was advisable, therefore, that the topic be selected and that a competent person be chosen to explain it and the problems involved in it. This, however, should be done informally. Possibly it would have been better to ask the speaker to discuss his topic from notes rather than to read it from a prepared paper. Whatever method is used, the speaker should not attempt to give all the answers. Challenging and provoking questions should be thrown out to the audience. Only then will there be the active discussion characteristic of workshops.

The most important and the most helpful part of the workshop, all will agree, is the seminar or small work group. In this, a small number, preferably not more than fifteen—ten would be better—gather in an informal fashion to confer on some common interest or problem. To save time the consultant can pre-

pare a list of the issues involved in their common problem, but the participants decide on those which they wish to discuss and the order of their presentation. They divide these issues among themselves and then day after day they attack these issues under the leadership of the participant appointed for this purpose, the consultant merely acting as an adviser. For the purpose of the record and to give the discussions more permanent value, it is customary to appoint one of the group to act as secretary either for one day or for the whole period of the seminar. This secretary prepares the reports that are later to be presented to the whole group. In the longer workshops, those lasting for six weeks, these reports are given at regular intervals, once or twice a week, at general assemblies. Mimeographed copies of the report are made available to all the participants. In the shorter workshops these reports are given on the last day.

In our Catholic University workshops last summer the last afternoon session was devoted to the reports from the seminars. Our experience in the secondary school workshop was that this was not time enough. We are convinced that both morning and afternoon sessions on the final day should be used for this purpose. This will give time for a longer and more adequate report and, likewise, for a discussion of its principal features. For the purpose of the record it is important that all reports be prepared in an agreed form. At the university these reports have been assembled and are being printed. This involves considerable delay in getting the permanent record into the hands of the participants, and it is expensive, too. In many workshops all reports are mimeographed, placed in a binder of some kind, and are ready for distribution at the end of the session.

The third feature of the workshop procedure is the individual conference. All authorities agree on the importance of providing opportunities for the participants to confer with the consultants on problems or interests peculiar to themselves. Very often a definite period is set aside each day for this purpose, and at this time each consultant is at a designated place known to all. It is easy to see that it is essential that consultants be qualified to give this individual help. Since the subject matter of these discussions is usually private, no attempt is made to report on them to the whole group.

There are several other considerations that deserve a place in this paper. There is, first of all, the question of credit. It would be better, I think, for the workshop and for the participants if this question could be forgotten entirely. However, many of our teachers are compelled by circumstances to get credits in order to secure their status. Some, too, have not been able to rid themselves of the conviction that they must get credit for every educational experience and, if they don't, it isn't worth while. Most universities that have sponsored workshops will give credit, the number depending upon the length of time involved. At the Catholic University last summer two hours of credit on either the graduate or the undergraduate level were given to those who participated actively in the workshop on Secondary School Administration.

One reason why I think it would be better if we could ignore entirely the question of credits is that there is always associated with the earning of credit a certain anxiety and pressure, which is bound to interfere to some extent with the free and enthusiastic participation of the participant in the discussions and other activities. There is pressure to meet the academic requirements, and anxiety regarding the assignments and examinations, if there are any.

And this reference to pressure and anxiety brings to mind another distinguishing feature of the workshop, namely, its freedom from the pressures of school life. In order to foster this spirit of freedom, most universities arrange social events as an integral part of their workshop program. These are intended not only to entertain but to develop ease of mind, freedom of the spirit, and to get the participants better acquainted with each other, and thus to get them to express themselves freely with one another. While it is true that the whole procedure is called a workshop, and the accent is on work, it is likewise true that the emphasis on work can be overdone. I think frankly that it is a mistake to so fill up the workshop day with serious scholastic activities that there is no time for relaxation, and the end of workshop finds both participants and consultants physically and mentally exhausted. The workshop should be a stimulating mental experience but also an enjoyable one.

There is one more point that I would like to stress. It is the

importance of removing from the workshop all resemblance to a school. Never use the words *teacher*, *pupil*, *student*, or *classroom*. Call the members of the staff directors and consultants, and those who enroll for the workshop participants. Moreover, if at all possible, avoid having any meetings, either big or small, in classrooms. If such a room must be used, take the desks out or rearrange them. The reason is of course purely psychological, but it is a good one. The people for whom a workshop is intended are, in most instances, teachers who have completed their formal schooling and professional training. They don't want to go back to school, much less return to the status of a student.

If we can remove their inhibitions, it is demonstrated by experience that the workshop is the most effective means of maintaining professional growth and alertness. For teachers and administrators, even those old in the service, it can be a pleasant and helpful educational experience. The Catholic University will again in the summer of 1948 sponsor workshops on Guidance for Catholic Colleges and Universities, The Secondary School Curriculum, Mental Health Aspects in Nursing, and Marriage and the Family. By doing so it is making another contribution to Catholic education.

Whenever I want to read a new book I read an old one.

A book may be as great a thing as a battle.—*Disraeli*.

Every child comes with the message that God is not yet discouraged with man.

It has been said that civilization is a race between education and catastrophe.

If you suffer your people to be ill-educated . . . you first make thieves and then punish them.—*More (Utopia)*.

If thou hast acquired knowledge, what canst thou lack—if thou lackest knowledge, what canst thou acquire!

The Catholic University Research Abstracts*

Present-Day Interest in the Problem of a Liberal Education, by Sister Alphonse Marie Tickler, C.S.J., M.A.

The purpose of this dissertation was to analyze present-day interest in the problem of a liberal education. While considerable notice was given to modern educators, interest centered on Newman as the defender of the liberal arts tradition in the nineteenth century.

Essentialism in Catholic Education, by Sister Marie Arthur Tresse, S.S.J., M.A.

The problem was to determine in what way Catholic education is essentialistic and to show that the inclusion of a certain body of truth in the curriculum does not prohibit freedom in research, in thought, and in discussion.

A Comparison of Six Commonly Used Reading Achievement Examinations with a View to a Critical Analysis of the Published Norms, by Sister Marie Claudia Stiehm, O.P., M.A.

This study is a report of an experiment in reading conducted with sixth grade pupils. It was the purpose of the writer to produce scientific data concerning correlations between the norms of six commonly used reading achievement tests in order to evaluate them with a view to their use for re-classification of pupils. The data collected reveal the fact that all the tests are not enough alike to merit acceptance of one for the other.

Comparative Retention and Learning of Picture-story Strips and Non-pictorial Materials, by Sister Mary Veronica Brosnihan, M.A.

The results of the experiment indicate no significant difference in the learning acquired through picture-story and non-pictorial material. Retention scores yielded no significant difference.

* Manuscripts of these Master's dissertations are on deposit at The John K. Mullen of Denver Memorial Library, The Catholic University of America, Washington 17, D. C. Withdrawal privileges in accordance with prescribed regulations.

The Educational Theories and Principles of Erasmus as Set Forth in his *De Civilitate Morum Puerilium*, by Rev. Vincent J. Horkan, S.T.L., M.A.

This dissertation is an analysis of the educational theories and principles of Erasmus as presented in his treatise, the *De civilitate morum puerilium*. The present study is based on the Latin text of the *De civilitate* found in the standard edition of Erasmus' works, the *Opera omnia*, edited by J. LeClerc in Leyden, 1703.

The Educational Theories and Principles of Fredrick Breed, by Sister Catherine Veronica Hilbert, S.S.J., M.A.

The study reveals that the new realism as expounded by Fredrick S. Breed is founded on a philosophy that confines itself to a world of physical and material reality. Breed's contributions to education have certain merits in the natural order, but these merits are seriously and permanently impaired by his disregard for man's spiritual and supernatural nature and destiny.

The Determination of the Philosophical Principles Basic to the Social Science Curriculum of Harold O. Rugg, by Rev. John L. Zoph, M.A.

Dr. Rugg is the author of a social science course entitled "Man and His Changing Society" which combines history, geography, and civics. This dissertation examines the textbooks, and their accompanying workbooks and teachers' guides, in the light of Christian philosophy.

An Inquiry into the Educational Philosophy of Otto Willmann, by Rev. Frank P. Mikus, M.A.

A study of the life and the writing of Otto Willmann traces his intellectual development. He belongs to the school of conservative social educators. In his opposition to the individualistic psychology of education of the nineteenth century, and in recognizing the personalistic goal of the individual, Willmann goes far beyond Herbart in stressing the Social Unions—Church and State in education.

The Philosophy and Educational Ideals of Charles Hubbard Judd, by Rev. John A. Richmond, S.M., J.C.L., M.A.

The entire outlook and work of Charles Hubbard Judd have been influenced by his early training in the Psychological Labora-

tory at Leipzig under Wilhelm Wundt. Judd is a naturalist in the philosophical sense of the term. He admits no other explanation of the origin and development of the world and mankind than that of evolution, through forces inherent in nature itself. A Creator is eliminated. Society and its institutions are the most important elements in life. Religion is a mere psychological and sociological phenomenon, having its origin in certain social tendencies of man. Judd's psychological, sociological, and scientific principles are inadequate to the task of explaining man and the whole of reality. In the light of sound philosophical principles and the Christian Revelation the fundamental viewpoint of Judd must be rejected.

The Contributions of Right Reverend Edward A. Pace to Catholic Education, by Sister Joseph Ann O'Dowd, C.D.P., M.A.

This dissertation summarizes the psychological, philosophical, and educational contributions made by the Right Reverend Monsignor Edward A. Pace to Catholic education, and synthesizes the written appreciations of his learned and distinguished associates.

The Functions of the Principal of a Diocesan High School in Developing Leadership, by Rev. Leonard M. Fee, S.M., M.A.

This dissertation studies this challenging problem in the light of actual experience in a large diocesan high school for boys. The first chapter presents a brief review of the more commonly accepted traits of leadership. The subsequent two chapters study methods and procedures whereby the principal may be instrumental in developing leadership in the staff and among all the students.

A Comparative Study of Methods and Materials Used in Teaching Music in Certain Catholic Elementary School Systems, by Sister M. Simplicia Grochocka, H.F.N., M.A.

In this study the investigator attempted: first, to ascertain present methods and practices employed in teaching the different phases of music in Catholic elementary schools in representative sections of the United States; secondly, to compare the likenesses and to contrast variations found; and finally, to evaluate the strong points and the weaknesses of each on the basis of recommendations by prominent Catholic and secular authorities. Nine courses of study and five music series were the chief sources of information to carry on the study.

Elementary School Notes

Msgr. Sheen's New Book Merits Special Recognition

The Pro Parvulis Junior Book Club announced that *Jesus Son of Mary* by Rt. Rev. Msgr. Fulton J. Sheen was designated as its Christmas selection for younger children. Raffaello Busoni is the illustrator of the inspirational pictures which abound in Msgr. Sheen's first book for children.

Also chosen as the December selection for boys is Eric Kelly's brilliant new book on Poland: *The Hand in the Picture*.

Bishop Opens Four Schools in China Diocese

Under the leadership of the Most Rev. Edward J. Galvin, Founder of St. Columban's Society and Bishop of Hanyang, China, three primary schools and one high school have recently begun to operate in Hanyang. Since a foreigner is not permitted to act as principal in a Chinese school, the principalship in these schools is held by native religious or by laymen. A Chinese Sister who spent her novitiate years at Loretta, Kentucky, is the principal of the new high school.

Brothers of Christian Schools to Observe Centenary

During the month of May, 1948, the Brothers of the Christian Schools will celebrate the centenary of their arrival in the United States. Although the first permanent foundation made by this organization was in Baltimore in 1845, the national observance of one hundred years of service in American schools was postponed, due to wartime conditions, to coincide with the centenary of the first establishment in New York.

Since 1845, The Congregation has expanded from coast to coast, while Brothers in five provinces direct hundreds of elementary schools, orphanages and homes for working boys, industrial and agricultural schools, high schools, military academies, and colleges. At present there are 1,600 Brothers in the United States, with 34,000 students registered in the various educational establishments under their direction.

French Bishops Plead for Equity in School Legislation

An appeal to French Catholics to demand "just legislation" which will make "attendance at a Christian school possible for

children of all classes" was made by French Archbishops and Bishops in their joint statement drawn at their annual meeting.

Religion of Adopted Child is Subject of New Legislation

Legislation to strengthen the safeguards of an adopted child's religion will be one of the recommendations made to the 1948 Massachusetts Legislature by a special commission studying the State's Adoption Laws. In lieu of the existing statute requiring a "due regard" for the religion of the child and the petitioners in adoption cases, the commission would substitute, "A child shall be placed with a person or persons of the same religious faith of the parents; or in case of a difference in the religious faith of the parents, then of the religious faith of the child, or if the religious faith of the child is not ascertainable, then of the faith of either of the parents."

Teacher Shortage in 1948 as Acute as in 1945

In October, 1945, state officials estimated that about 54,000 children were being deprived of schooling as a direct result of teacher shortage. The comparable figure obtained in October, 1946, was 61,750.

The N.E.A. Research Division estimated that at least two million children were deprived entirely of schooling or were suffering major losses in instructional opportunities in 1946-1947, because of a dearth of teachers. Under current conditions it appears that these losses will not decrease in 1947-1948. If anything, increased enrollments and shortages in building construction will subject greater numbers to sub-standard schooling.

Report Presents Data on Use of Current Materials

A report of an eighteen-month study conducted by the California State Department of Education on the role of current materials in teaching the Social Studies was recently released under the title of "Better Teaching through the Use of Current Materials." The objective of the study was to ascertain how current materials such as weekly and monthly magazines, daily newspapers, pamphlets, films, etc., might be more effectively used in class work, and to determine the values of this type of material to students, teachers, communities, and to the teaching profession itself. Social Studies teachers at all levels of instruc-

tion will find this report of interest. It may be secured free of charge from The Educational Bureau of Time, Time and Life Building, Rockefeller Center, New York City 20.

Records Relive National Literature

An album of records on the American heritage has recently been produced by DECCA. The records consist of a stirring recital of past deeds of history told in the great words of American national literature. Excerpts from the pens of Longfellow, Whitman, Holmes, Markham, Emerson, Whittier, Key, Lindsay and others are brought to the listener through the voices of Bing Crosby, Brian Donlevy, Walter Huston, Frederic March and Pat O'Brien. Among the selections are: "Paul Revere's Ride," "Barbara Frietchie," "Sheridan's Ride," "Old Ironsides," "O Captain! My Captain!", "Abraham Lincoln Walks at Midnight," and "Nancy Hanks." The album sells for \$10.00.

Coronet Adds New Film to Its Educational Library

As another step in its program of providing visual educators with new, basic 166 m.m. sound-and-motion pictures for classroom use, Coronet Instructional Films has just completed a one-reel, sound production entitled *Powers of Congress*. The film is in the nature of a fantasy wherein the leading character drops off to sleep for a few minutes to find himself confronted with a world in which Congress has been suspended and federal authority dissolved. When he awakes from his dream he has a better understanding of his own responsibility in the selection of that body. This film may be used to give that same understanding to students from the intermediate grades to the adult level. It may be purchased in full color for \$90.00 or in black-and-white for only \$45.00.

Sodalists Offer Spiritual Bouquet to Pope

A spiritual bouquet of 856,833 Masses and 581,122 Holy Communions for the intention of His Holiness, Pope Pius XII, offered by the Sodalists of North America was presented at the Vatican by Rev. J. Roger Lyons, S.J., and Rev. Aloysius J. Heeg, S.J., of the Central Office of the Sodality, St. Louis. The presentation was made subsequent to the Sodality Congress held in Barcelona, Spain, during December.

News from the Field

Double College Enrollment by 1960, President's Group Urges; Asks Free Junior College

A thorough reworking of America's higher education program, looking toward a doubling of the present college enrollment by 1960, has been proposed by President Truman's Commission on Education. Among the members of the 28-man group are Msgr. Frederick G. Hochwalt, director of the Education Department, National Catholic Welfare Conference, and Dr. Martin R. P. McGuire, dean of the Graduate School, Catholic University of America.

In the first of a series of six reports which will be released at intervals, the commission urged that free public education be extended beyond high school to the first two years of college, that financial assistance be given to needy students in the tenth through fourteenth grades, and that education beyond sophomore year in college be made available to more students through lowered fees and a program of publicly-financed scholarships.

The commission urged the elimination of segregated school systems and of the "quota" policies enforced in many colleges with regard to minority groups. It said that colleges and universities should assume more responsibility for adult education programs. It was made plain that funds to make possible the drastic reorganization of higher education would have to come from the Federal Government; this will be discussed in detail in a later report.

"The old, comfortable idea that 'any boy can get a college education who has it in him' simply is not true," the report stated. "For the great majority of our boys and girls, the kind and amount of education they may hope to attain depends, not on their own abilities, but on the family or community into which they happened to be born, or, worse still, on the color of their skin or the religion of their parents."

College attendance should be raised to a minimum of 4,600,000 by 1960, it is contended, and professional schools should have 600,000 students by then rather than the present total of 175,000 to meet a changing nation's needs for administrative personnel, teachers, doctors and dentists.

In commenting on the commission's report, Monsignor Hochwalt said that while other studies of a similar nature, such as those made for President Roosevelt in 1938 and for President Hoover in 1931, did not have a great effect upon the country's educational system, he was convinced that "more so than those previous studies, the current report will have a profound influence upon higher education in America, at least for the next five years."

He said that educators today are better organized to study and put into effect such recommendations as made by the President's commission than they were in the pre-war period. He explained that the National Catholic Educational Association, on its part, would move quickly to form committees to analyze the commission's findings and study the implications for the Catholic school system.

Monsignor Hochwalt said that, although the 28 members of the commission agreed generally on most things in the report, all of the members did not go along with all of the conclusions. The dissent of four Southern participants from the recommendation with regard to segregation has already been made public, and it was indicated that there would be a minority statement from other members when the section on the financing of the new program is released.

What a program of free public junior college education would mean from a Catholic standpoint can be observed in the present enrollment figures for high schools and colleges, which show that about one in twelve of all U. S. high school students forego the free public schools to pay their way through Catholic institutions, but in the college sphere, where costs are more comparable, about one in eight students choose Catholic schools.

"It may be presumed that provision of two extra years of free schooling by the State would have a most significant effect upon Catholic higher education," Monsignor Hochwalt said in this connection.

N.C.E.A. Convention, San Francisco

A report on the complete arrangements for the Convention of the National Catholic Educational Association to be held in San Francisco, March 31, April 1 and 2, was presented at the meeting of the Executive Board of the Association in Cincinnati

January 12. Most Rev. John T. McNicholas, President General of the Association, presided. The report gave the following information:

The Convention will open on Wednesday morning, March 31, with a Solemn Pontifical Mass in the Cathedral of St. Mary. This will be followed by the opening general meeting in the Veterans Auditorium, Civic Center. Beginning in the afternoon and extending through the following two days of the Convention, there will be sessions of the College and University Department, Secondary School Department, Elementary School Department, Seminary Department, Minor Seminary Section and Deaf Education Section. All meetings, with the exception of the College and University Department, will be held in the Civic Auditorium. The latter will be held in nearby California Hall. An important feature of the Convention will be a Public Meeting in the Memorial Opera House, Civic Center, on the opening day of the Convention. Another feature, an Educational Exhibit, will be held in the Civic Auditorium during the three days of the Convention.

The programs of the various departments and sections have been announced to date as follows. At the opening meeting of the College and University Department there will be an address by Dr. Guy Montgomery, Berkeley, California, on "Education and the Dignity of Man." The program of the succeeding days will include addresses by Rev. Edward B. Rooney, S.J., Secretary, Jesuit Education Association, New York; Very Rev. Msgr. P. J. Dignan, Superintendent of Schools, Los Angeles; Rev. William E. McManus, Assistant Director, Education Department, National Catholic Welfare Conference, Washington, D. C. Father Rooney will speak on "Displaced Persons: Faculty Members and Student Relief." The subject of Msgr. Dignan's address will be "Social Program of the Church." Father McManus will give an address on, "Federal Legislation." All topics of this department will be presented in the terms of the theme, "Education and the Dignity of Man." The sessions will also include reports of the various committees of the Department.

At the opening meeting of the Elementary School Department there will be an address by Dr. Clarence Manion, University of Notre Dame. The following day will feature a panel discussion

of the public school and the Catholic school approach to teaching the social studies. Those who will participate in this panel discussion will include Dr. William Odell, Superintendent of Schools, Oakland, California; Sister Mary Annunciata, R.S.M., College Misericorda, Dallas, Pa.; Rev. Charles J. Mahoney, Diocesan Superintendent of Schools, Rochester, New York; and Sister Mary Joan, O.P., Catholic University of America, Washington, D. C.

The same day there will be another panel discussion with the theme, "The Catholic School's Responsibility to Participate in the Life of the Community." Among those who have been invited to participate in this panel are Sister Alice Joseph, O.P., Sister M. Vincent, I.H.M. of Los Angeles, California; Reverend C. J. McCoy, S.J., Los Angeles, California; Reverend Leo W. Leson, San Francisco, California; and Arthur Sullivan, Superintendent of Schools, Portland, Oregon. The sessions of this Department will close on Friday, April 2, with an address, "The Christian Concept of Discipline and Its Relation to Collectivism," by Rev. Robert Slavin, O.P., President of Providence College, Providence, Rhode Island.

The speakers and subjects in these and other departments and sections will be included in the Preliminary Program to be released by the Association during the next few weeks.

Baltimore Archbishop Heads N.C.W.C. Education Dept.

Archbishop Francis P. Keough of Baltimore has been named Episcopal Chairman of the Education Department, National Catholic Welfare Conference, it has been announced. He succeeds Archbishop James H. Ryan of Omaha, who died in November.

The N.C.W.C. department is a clearing house of data on Catholic education and represents the interests of Catholic schools in national matters. It has five sections, the titles of which indicate the scope of its work: Informational services, statistics, teachers' registration, library, and educational liaison. Msgr. Frederick G. Hochwalt is the director.

This is the second N.C.W.C. post to which Archbishop Keough has been named recently. At the November meeting of the American Bishops he was chosen assistant to Archbishop John

T. McNicholas, O.P., of Cincinnati, the chairman of the Administrative Board of the Bishops' organization. He served as Assistant Episcopal Chairman of the Education Department from 1937 to 1941 and during 1944.

Minnesota College President is New N.F.C.C.S. Chaplain

The Rev. Vincent J. Flynn, president of St. Thomas College, St. Paul, is the new national chaplain of the National Federation of Catholic College Students. He succeeds the Rev. Charles E. Birmingham, of Brooklyn, who resigned the post in October upon leaving the directorship of the Youth Department, National Catholic Welfare Conference, last Fall.

Father Flynn graduated from St. Thomas College in 1923 and holds a master's degree from the University of Minnesota and a doctorate in philosophy from the University of Chicago. He was awarded a Guggenheim Fellowship in 1942. His field of scholarship is English and medieval literature. He assumed the presidency of St. Thomas' in 1944.

Immaculate Heart College Offers Studies in Theological Science

Immaculate Heart College (Los Angeles) has reorganized its offerings in religion and completed a course of studies leading to a degree or a special certificate in Theological Science. In order to provide an opportunity for teachers of religion, these studies as outlined include Sacred Theology and Holy Scripture and are in accord with the teacher training program of the Archdiocese of Los Angeles.

The entire cycle of forty units are offered on Saturday, and in Summer Session. They are so arranged that the Sisters may complete the twenty-four units required for the special certificate in Theological Science through attending classes throughout the year or in Summer school. Eight units must be taken in each of the following fields: Moral Theology, Dogmatic Theology, and Holy Scripture.

In addition to these courses, Immaculate Heart College has offered for the last four summers an all-day conference on the teaching of religion which is attended annually by close to one thousand Sisters. In keeping with the objective of preparing

Sisters to teach religion effectively, the college faculty is planning a "Workshop on the Teaching of Religion" for teachers and administrators on elementary and secondary levels during the 1948 Summer Session.

Teachers Have Main Role in Cleaning up World, Nun Tells Science Group

Teachers should play a major role in cleaning up the modern world which is now at "the most humiliating moment" in history, Sister Mary Ellen, O.P., biology department director at Rosary College, declared in an address at the bi-annual meeting of the American Association for the Advancement of Science held last month in Chicago.

Speaking before the Botanical Society of America, the Sister said that two world wars, juvenile delinquency, and the rampant criminality and degradation of adults testify painfully to a steady and accelerating moral decline.

Teachers, she said, are in a key position to do the major share in cleaning up the rubble which modern ways of life and living have heaped up.

"No subject . . .," she declared, "is too technical, too routine, or too automatic to permit us to overlook the fact that both the teacher and the learner are human beings and must function as such."

The Chicago Catholic Science Teachers Association met in Chicago in conjunction with the advancement of science association. President of the teachers' group is the Rev. John B. Murphy, C.M., of De Paul University.

News in Brief

The diamond jubilee of the Congregation of the Sisters of Mary in the United States was celebrated with a Solemn Mass in St. Mary's Infirmary, St. Louis, in December. Celebrant of the Mass was the Rev. Charles E. Reinelt, S.V.D., and the sermon was given by Msgr. Leo J. Steck. From 1877 until the erection of the present St. Mary of the Angels convent in 1929, the infirmary was the motherhouse of the Congregation. Mother General of the Congregation is Mother M. Concordia.

* * *

Three Catholics have been named to head committees which

will enlist support for American Brotherhood Week in 1948. They are the Rev. Allan P. Farrell, S.J., associate editor of *America*; Msgr. Frederick G. Hochwalt, Secretary General of the National Catholic Educational Association; and G. Howland Shaw, former Assistant Secretary of State. President Truman is honorary chairman of Brotherhood Week, which will be held from February 22 to 29, and Robert P. Patterson, former Secretary of War, is general chairman

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A contribution of \$50,000 has been made to the University of San Diego Foundation Fund by E. J. Culligan, Southern California industrialist, it has been announced by Bishop Charles F. Buddy of San Diego.

At the same time it was announced that construction of Rockne Institute, a school for underprivileged boys, named for the famous University of Notre Dame football coach, will be started early this year.

* * * *

A history of the College of Notre Dame of Maryland, by Sister Mary David Cameron, librarian at the school, has been published by the Declan X. McMullen Company, New York. The Baltimore college had its beginning in 1847 when five Sisters came to Baltimore from Bavaria and purchased the site for the school with the assistance of Archbishop Spalding. In 1895 Notre Dame began instruction on the college level.

* * * *

The American Benedictine Academy, "an agency to stimulate and promote the activities and interests of American Benedictines, to cultivate and transmit the best traditions of Benedictine life and scholarship," was formed at a meeting of representatives of seventeen United States Benedictine abbeys and priories held in Chicago.

In addition to placing their formal approval upon the constitution of the academy, the delegates elected Abbot Mark Braun, O.S.B., of St. Gregory's Abbey, Shawnee, Okla., as Abbot Protector. The Rev. Bonaventure Schwinn, O.S.B., of St. Benedict's Abbey, Atchison, Kans., was named editor of the Academy's yearly publication.

Book Reviews

Vocational Citizenship, by Eugenie A. Leonard. New York: P. J. Kenedy and Sons. Pp. x+388. \$2.35.

Catholic high school principals and guidance counselors have sought for quite some time a pupil's text in vocational guidance that is adequately informative, feasibly practical, and appropriately Catholic. "Vocational Citizenship" presents a rationale that goes a long way toward bridging the gap between the Catholic theory of preparing for civic and economic living and the actual fulfilling of occupational and social responsibilities, which demand so much of man's talent and time. From the pen of one whose knowledge of occupational requirements and of job possibilities, whose discernment of guidance problems growing out of the incongruity between pupil ambition and pupil ability, and whose appreciation of the inestimable value of Catholic philosophy in occupational living make her equal to the task, it is a welcome addition to the list of Catholic secondary-school texts.

Human nature being what it is, civilization will never realize completely the ideal society in which the right man is always in the right position. Nevertheless, those who hold the responsibility of preparing youth for living can do much to help boys and girls find the kind of occupation which affords the greatest opportunity for progress according to their special aptitudes, and to eliminate the personal and the social disappointments, which are too often the unfortunate lot of many graduates who flounder about in the economic world wasting their energy in endeavoring to adapt themselves to job after job, never in any one making significant progress. The purpose of this book is to assist pupils to discover a field of occupational interest, that is in keeping with their abilities, and through which they can not only earn a living and enjoy work, but also make a worthwhile contribution to society as well. Through a detailed analysis of various occupations, it gives the pupil an insight into the attractive and the unattractive aspects of jobs. Furthermore, it offers a plan for studying occupations, which the pupil himself may employ in examining a job in which he may have an interest. It indicates how he may detect the "seamy side" of jobs; how, when all facts are assembled scientifically, decide whether the interesting

parts outweigh the parts that he does not like. The book aims to help pupils choose occupations in such a manner that, once in the job, their attitude will be constructive and resourceful. Many employers say that the worker's attitude toward his work is the most important single factor in determining whether he will be a success or failure in the occupation. Sixty-four per cent of the faulty performance of workers is due to their inability to make personal adjustments to their jobs. Should youth understand the requirements and the responsibilities of occupations before entering them, the possibility of failure would be decreased.

The appropriateness of this book as a Catholic high school text is quite clear when we consider the common practice of Catholic high schools regarding vocational education. Many more graduates of Catholic high schools enter an occupation immediately at graduation than go on to institutions of higher learning. Lack of adequate finances prevents most Catholic high schools from establishing and equipping shops in which training designed to turn out a finished product, a skilled artisan in a particular trade, may be carried on. For this practical reason—and also for reasons based on scientific evaluations of the comparative effectiveness of high school shop training and that provided by the actual factory situation—most Catholic high schools offering vocational courses adhere to the theory that the detailed skill of a particular commercial or industrial operation can be learned best in the field or in the industry, where the compulsion of earning a living and the compulsion of meeting the company's standards tend to accelerate the mere training routine to a far faster pace than can be maintained in a school. Hence, most Catholic high schools are more concerned with helping pupils to choose vocations befitting their abilities and to understand the responsibilities of their chosen vocations, than with turning out boys and girls immediately capable of earning a living by a particular skill. It is in aiding schools to accomplish this objective that this book will be most useful.

The style of the book is clear, and its language is simple. Its message is addressed directly to the pupil. Besides giving him factual information, it endeavors to make him realize his social and economic responsibilities before God and his fellow citizens. Its topical arrangement of material is good; the development

provides fruitful integration with other subjects, particularly Religion, History, and Economics. The contrast between the opportunities afforded American youth today and those available to former generations is very effectively used. Chapter VI on the Three Vocational Choices or States of Life is excellent; its manner of presentation is designed to engage the interest of pupils in a modern and practical way.

JOSEPH A. GORHAM.

Department of Education,
The Catholic University.

The Song of the Church, by Marie Pierik. New York: Longmans, 1947. \$3.

It has long been the opinion of this reviewer that no art can be properly understood unless the history of its development is carefully studied. This is true of music, especially that branch of it which we know as ecclesiastical music. In recent years many articles have appeared in learned journals purporting to inform the reading public on the spirit and interpretation of Gregorian Chant. Very few of these articles have achieved their purpose because they were not based on the objective facts of history. It is, therefore, a pleasant experience to find a book which lays before its readers the record of the creation and development of the Gregorian Chant in a scholarly fashion. Miss Pierik's book is unquestionably of this type. There is no evidence of original research along historical lines, but there is hardly a worthwhile book on the subject which was not consulted in preparing this treatise. The work represents an enormous amount of reading, and is a good example of assimilative scholarship. If accurate historical knowledge is essential to the understanding and interpretation of music of past ages, then Miss Pierik's book ought to be in the hands of every choirmaster.

There are many things to be commended in this book: the background of Greco-Roman music, the short chapter on conditions in the early Church, the clear perception of the form or esthetics of the Chant, the insistence on the importance of Dom Pothier and Peter Wagner in the renaissance of the Chant. Wagner's great contribution to the history, paleography, and form of the Chant in his *Einführung In Die Gregorianischen Melodien* should be known by every student of Plain Chant. Unfortu-

nately this is not the case. The quotations from Dom Pothier's *Les Melodies Gregoriennes* in the last chapter are well chosen. Were Pothier's ideas on the coloring of accents more generally followed there would be much less conventionality and stiffness and more art in the rendition of the Chant. Is it, perhaps, not true that the indifference shown to the Chant by the great majority of people and choirs is due precisely to this lack of artistic feeling in performance? Miss Pierik deserves particular praise for her insistence on the study of the history of liturgy along with the study of music. Abbot Paolo Ferretti, late president of the Papal Institute of Sacred Music, always tried to impress this fact on his students.

Though Miss Pierik has done a good piece of work, the book is not faultless. Her style is very heavy and stiff, making her book somewhat difficult to read. At times her meaning is obscure, as in this paragraph on page 233: "When a melodic development takes its flight as a sort of cadenza at the close of the word, as in the Alleluia or even in shorter melodic formulas in the course of the word itself, special precautions should be taken first to depose the syllable from which it emerges on a modal or rhythmic place of rest in order to conserve the particular dynamic variations inherent in the syllable of the word itself. . . ." The whole last chapter, packed as it is with valuable information on accent and rhythm, could well be rewritten and made more digestible. It is hardly a book for high school students, as the note on the jacket suggests.

ROBERT A. SROMOVSKY, O. Praem., Ph.D.

St. Norbert Abbey,
West dePere, Wisconsin.

Those Terrible Teens, by Vincent P. McCorry, S.J. New York:
The Declan X. McMullen Company, Inc., 1947. Pp. 184. \$2.25.

There is a great deal said these days about providing our young people with information and facts about life and living, but relatively little about forming in Catholic youngsters the sane and reasonable attitudes towards these things that the practice of the Catholic faith demands. Retreat-masters, teachers and parents all want to start Susie out right, but the golden moment of instruction and guidance never seems to come until Susie has started right out—on an experimental basis.

Priest, teacher and parent may reflect with relief that the high school girl can read, and thereupon may hand her Father McCorry's new book. This is not a book about the facts of life; it is a book about the attitude high school girls ought to have towards those facts and many others related thereto. The remarkable thing about the book is that it is not stuffy or dull. A priest wrote it, but the priest did a good job because he projected himself into the wonderful world that the high school girl lives in. He found out about that world because he has given retreats to these young ladies—retreats by the dozen, apparently. That experience has borne fruit in the style adopted for the book, its easy terminology, its pleasant make-up, and half a dozen other tricks that will open the door to its ready acceptance by the girls for whom it has been written.

The book differs from others of its type in that the solutions and advice offered are based on principles of sound theology. The thought comes to mind that this book makes an admirable companion for Dorothy Fremont Grant's *So You Want To Get Married*. What the latter book does for the college age group, *Those Terrible Teens* does for the high school age group by forming attitudes towards the matters of concern on the high school level. The last five chapters in particular are so excellent that one suspects The Mother of all of us of interceding for Father McCorry as he struggled for his economy of words and delicacy of expression that make these chapters such appealing vehicles for the far-reaching and outspoken advice they bear.

Many of us will find that this is just the book that will supply for our speechlessness, and that it says, just as we would have it, the word that suffices for those already wise in grace and goodness.

PATRICK O'BRIEN, C.M.

Vincentian House of Studies,
Washington, D. C.

Public School Administration, by Jesse B. Sears. New York:
The Ronald Press Company, 1947. Pp. xi+433. \$4.50.

Most textbooks in public school administration are rather encyclopedic in their presentation of material. This book is different. Instead of a complete exposition of this realm of

knowledge, with stress upon "how to administer a school system," it gives more attention to the underlying purposes of administration and how they are arrived at, and to the nature of school administrative problems, techniques, and processes, with emphasis upon "how to find out how to administer." It will serve well as a textbook in school administration. It is, however, more adequately suited for the function of a general reference work, and for the use of school people generally who may wish to broaden their understanding of the field of public school administration and its relations to teaching, supervision, curriculum work, guidance, and research, and to the more comprehensive aspects of the relation of social and political life to public administration in our country. Its manner of presentation tends to acquaint the student with the broader reaches of the literature of the field and to develop in him a spirit of research, which will urge him to keep in touch with this growing literature and to participate in the activities of his profession. The topics are treated in such a way that the teacher and the students may develop patterns of administration together, rather than study patterns already set out. In this way, students become familiar with the practical usefulness of scientific processes in determining sound administrative procedures.

Three unusual features of the book are: first, an explanation of the organizations and activities of the professional societies in this field; second, extensive bibliographies of the literature of the field, including a special treatment of the necessary library and research tools and materials; and third, a treatment of the historical, philosophical, social, and psychological backgrounds of school administration. Considering the fact that most students of school administration at the graduate level have already had some experience with administrative patterns and processes, such a plan of study presents a fitting challenge to their ability to investigate the field scientifically. Before the bibliography at the end of each chapter, there is a list of questions which indicate the kinds of problems that may be solved through an analysis of the studies named. In searching for the answers to these questions, the student trains himself in the process of finding out how to isolate, define, and deal with problems of school management.

The book is arranged in two Parts. Part I, of four chapters,

introduces the reader to the field and to the tools by which the field can be entered and worked. Part II, in eleven chapters, covers the subject matter of federal, state, county, and local school administration. In one brief chapter, the author presents his theory of the public schools and of their administration. His ideas are clearly stated. After showing that a theory of education and a theory of its administration are not separate matters, but rather two aspects of a theory that explains the institution as a whole, he explains how a theory of school administration is developed through an application of the essential administrative elements of purpose, authority, coordination, and control to the educational process. At the end of this chapter, he issues some warnings to those who would construct an administrative system. These warnings are founded on an evolutionistic philosophy. He states: ". . . , one essential element of our philosophy must be that it is always building but never completed." In his opinion, the task of the administrator is not to learn and apply a perfect philosophy founded on unchanging principles, but to interpret the moving stream of fact, experience, and principle, through which the nature and meaning of life for the individual and for society are revealed, and to find and apply the implications of these for a scheme of education. No gauge of the reliability of the administrator's interpretation is offered other than experience, which in many cases comes too late to prevent the evil effects of faulty interpretation.

JAMES CURTIN.

The Catholic University,
Washington, D. C.

BOOKS RECEIVED

Educational

Fargo, Lucile F.: *The Library in the School*. Chicago: American Library Association. Pp. 405. Price \$4.00.

Houle, Cyril O., and Others: *The Armed Services and Adult Education*. Washington, D. C.: American Council on Education. Pp. 257. Price \$3.00.

Kilpatrick, William Heard, and Van Til, William, Editors: *Intercultural Attitudes in the Making*. New York: Harper & Brothers. Pp. 246. Price \$3.00.

Martin, Brother David, C.S.C.: *Catholic Library Practice*. Portland 3, Oregon: The University of Portland Press. Pp. 244.

Crow, Lester D., Ph.D., and Crow, Alice, Ph.D.: *Introduction to Education. Fundamental Principles and Modern Practices*. New York: American Book Company. Pp. 564. Price, \$3.75.

Dunigan, David R., S.J., Ph.D.: *A History of Boston College*. Milwaukee: The Bruce Publishing Company. Pp. 362. Price, \$6.00.

Goodman, Samuel M.: *Curriculum Implications of Armed Services Educational Programs*. Washington, D. C.: American Council on Education. Pp. 101. Price, \$1.25.

Greenough, William C.: *College Retirement and Insurance Plans*. New York: Columbia University Press. Pp. 274. Price, \$4.00.

Proceedings of the American College Personnel Association. 20th Annual Meeting. Lancaster, Pa.: Educational and Psychological Measurement. Pp. 668.

Hoff, Arthur G.: *Secondary-School Science Teaching*. Philadelphia: Blakiston Co. Pp. 325. Price, \$3.75.

Kelley, Earl C.: *Education for What Is Real*. New York: Harper and Bros. Pp. 114. Price, \$2.00.

Leonard, Eugenie A.: *Alphabetical Listing of Catholic Universities, Colleges, and Junior Colleges by Fields of Concentration*. New York: P. J. Kenedy and Sons. Pp. 48.

Science Bulletin, University of Kansas Bulletin, Vol. XXI, Part II. Lawrence, Kansas: University of Kansas Press. Pp. 589.

Symposium on the United Nations. Chicago: Mundelein College. Pp. 70.

Wise, John E.: *The Nature of the Liberal Arts*. Milwaukee: Bruce Publishing Co. Pp. 225. Price, \$3.50.

Textbooks

Benignus, Brother, F.S.C., *Nature Knowledge and God*. Milwaukee: Bruce Publishing Co. Pp. 662. Price, \$4.50.

Dunne, Bannon, S.J.: *Latin America, An Historical Survey*. Milwaukee: Bruce Publishing Co. Pp. 944. Price, \$6.50.

Johnson, W. and Newkirk, L.: *Home Mechanics*. New York: Macmillan Co. Pp. 302. Price, \$3.20.

McKee, P., and McCowen, A.: *Enriching Your Language*. Boston: Houghton Mifflin Co. Pp. vii+248. Price, \$1.56.

_____, *Improving Your Language*. Boston: Houghton Mifflin Co. Pp. vii+280. Price, \$1.60.

Noonan, John P., S.J.: *General and Special Ethics*. Chicago: Loyola University Press. Pp. x+310.

Sheen, Fulton J.: *Jesus, Son of Mary*. (Illustrated by Rafaello Busoni.) New York: Declan X. McMullen Co. Price, \$2.00.

Kelly, Very Rev. Magr. W. R., LL.D., and Goebel, Rev. Edmund J., Ph.D.: *Living Through God's Gifts*. Living My Religion Series. New York: Benziger Brothers, Inc. Pp. 354. Price \$1.60.

Newkirk, Louis V., Ph. D., and Others: *Adventures with Plastics*. Boston: D. C. Heath and Company. Pp. 275. Price \$3.50.

General

Graham, Dom Aelred: *The Christ of Catholicism*. New York: Longmans, Green and Co. Pp. 381. Price \$4.00.

Habig, Marin A., O.F.M.: *As the Morning Star. The Passing of St. Francis*. New York: The Declan X. McMullen Company. Pp. 218. Price \$2.75.

Harrold, Charles Frederick, Editor: *The Works of John Henry Newman, Apologia Pro Vita Sua. The Idea of a University. A Grammar of Assent*. New York: Longmans, Green and Co. Pp. 400; 413; 394. Price \$3.50 each.

Madeleva, Sister M.: *Collected Poems*. New York: The Macmillan Company. Pp. 166. Price \$2.75.

McCorry, Vincent P., S.J.: *Those Terrible Teens*. New York: The Declan X. McMullen Company. Pp. 184. Price \$2.25.

O'Connor, William R.: *The Eternal Quest*. New York: Longmans, Green and Co. Pp. 290. Price \$4.00.

Stephenson, William, S.J.: *Treading the Winepress. With Christ in His Passion*. Westminster, Md.: The Newman Bookshop. Pp. 336. Price \$2.50.

Marie, Sister Jeanne, O.P. Trans.: *The Love of God and the Cross of Jesus*, by Rev. Reginald Garrigou-Lagrange, O.P. St. Louis: B. Herder Book Company. Pp. 399. Price, \$4.00.

Vollert, Cyril, S.J., S.T.D., Trans.: *Compendium of Theology by St. Thomas Aquinas*. St. Louis: B. Herder Book Company. Pp. 366. Price, \$4.00.

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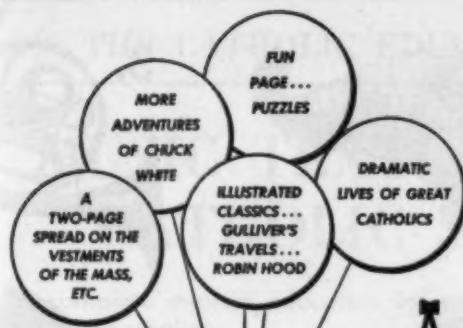
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